THE PERSONALL REIGNE OF CHRIST VPON EARTH.

In a Treatise wherein is fully and largely laid open and proved, That *Iesus Christ*, together with the Saints, shall visibly possesse a *Monarchicall State and Kingdom in this World.*

WHICH SHEWETH.

1. That there shall be such a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

By JOHN ARCHER, sometimes Preacher of *All-Hallows Lumbard-street.*

Ye men of Galilee, why stand ye gazing up into Heaven? This same Iesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into Heaven. Act. 1. 11.

Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Revel. 21. 3.

And the kingdom, and dominion, and the greatnesse of the kingdom under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting kingdom, and all Dominions shall serve and obey him. Dan. 7. 27.

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THE PERSONALL REIGNE OF CHRIST UPON EARTH.

THE Scripture reveales to us a three-fold State of Christs Kingdom.

One *Providentiall*, which is that universall influence and soveraign power, by which Jesus Christ manageth the affaires of all the world, both in heaven, earth, and under the earth: as *Mat.* 18. 18. Thus in *Mat.* 13. *The field* which is the *world*, is called by Christ his Kingdom, whence it is, that *he enlighteneth every man that commeth into the world*, Joh. 1. 9. For ever since the fall of man, the immediate dispensation and government of all things, is delegated to him from the Father, so that he is deputed as Vice-roy, or immediate Administrator of all things. Therefore it is, that he is distinguished from the Father, and the Holy Ghost, by the title of *Lord*, Act. 2. 36. Lord and Christ, that is, anointed to be Lord, in a distinct sence, meaning one who by commission is deputed & delegated to immediate administration, in the behalfe of others. This indeed (though the mystery was not revealed Christ as God, man; though not as then manifested in the flesh) governed and ruled the whole world, ever since *Adam* his fall: For if God the Father had not deputed a Mediator, his Justice and Holinesse, according to the Covenant of works, (by which he onely had to deale with mankinde, and this world) had overthrown mankinde, and all this world. This is the first state of Christs Kingdom.

A ſecond ſtate of Chriſts Kingdom, is ſpirituall, which is that Soveraignty, which by his Word and Spirit, he exerciſeth over the conſciences of ſome people, and in ſpeciall the Elect of God the Father, whom by his Word and Spirit, he ſubdues in conſcience to an univerſall obedience to him, as 2 *Cor.* 10. 4, 5. this hath been ever ſince the fall, firſt on *Adam* (as wee have) to be ſure on *Eve*, (for to her and her ſeed, as to *Abraham* and his ſeed, to *David* and his ſeed, was the promiſe made.) And to *Abel*, *Seth*, and ſo along to *Abraham*: and all his Children by faith, Jewes, and afterwards Gentiles, but this is not generall over all the world, and reſpecting this, Chriſt ſaith, *His kingdom is not of this world*, and *that the kingdom of God is not by obſervation*, that is, after a worldly pomp and honour; and of this he ſtill ſpeakes, when he ſaith, *The Kingdom of God is at hand*; *is within you*, *&c.* And this ſtate of his Kingdom was more narrow and obſcure till Chriſts coming in the fleſh, and the preaching the Goſpel to every creature (that is, to all mankinde, where ever there was opportunitie) without reſtraint to the Nation of the *Jewes*, as it was before, and many worthy ones have thought, and many doe to this day thinke, that this is the onely ſtate of Chriſts Kingdom; and therefore do appropriate and apply all that is ſaid of his Kingdom in Scripture, to this ſtate of it. Indeed, in many things belonging to Chriſts Monarchy, there is a ſpirituall ſence alſo, and they may, not untruly be applyed ſpiritually; as that of making all new, which appertaines to the Monarchy of Chriſt, as *Revel.* 21. 2. 4, 5. and yet applyed ſpiritually, 2 *Cor.* 5. 17.

But they have a farther ſenſe, as there is (beſides this) a third ſtate of Chriſts Kingdom, which I may call *Monarchicall*, not becauſe the other two fore-mentioned ſtates of his Kingdom were not ſo in ſome ſenſe; for in ſome ſenſe, they are as abſolute, and *Monarchicall*, as any State or Kingdom can be, in that he rules by his will and abſolute Prerogative, he alone as he liſteth, in his providentiall ſtate of government, by which he ruleth all things, he doth as he will, of that is *Pſal.* 33. ſpoken, and it is ſaid, *verſ.* 10, 11. that he onely doth by his will: and ſo in the ſpirituall ſtate of his Kingdom, *Rom.* 9. 15. *Phil.* 2. 13. But I call this laſt ſtate of his *Monarchicall*, becauſe in this, when he entreth upon it, he will governe as earthly *Monarches* have done, that is, univerſally over the world, (in thoſe dayes knowne and eſteemed) and in a worldly viſible earthly glory; not by tyranny, oppreſſion, and ſenſually,

but

but with honour, peace, riches and whatſoever in and of the world is not ſinfull; having all Nations and Kingdoms doing homage to him, as the great *Monarches* of the World had.

Now becauſe in this viſible Majeſty, it ſhall be conformed to the *Monarchies*, I call it a ſtate *Monarchicall*, to diſtinguiſh it from the two former ſtates, which ever have been ſince the World began (whereas yet this hath not been) which alſo ſhall abide with this when it comes; and of this laſt ſtate of the Kingdom of Chriſt, I am to treat and ſhew foure things.

1. That there ſhall be ſuch a Kingdom.
2. The Manner of it.
3. The Duration of it.
4. The Time when it is to begin.

Firſt, that there ſhall be a *Monarchicall* State of Chriſts Kingdom, a Soveraignty which Chriſt ſhall adminiſter over all the earth, in a viſible and worldly manner, for ſplendor, riches, peace, &c. though not in a fleſhly or ſinfull manner: Of this God gave us a type in the Government of the Nation of *Iſrael*, from the time he called them out of *Ægypt*, till they deſired a King, and caſt off their Judges; when he ſaith, *They caſt not off Samuel, but God*, that is, Jeſus Chriſt, who is God; becauſe *Moſes*, *Joſhua*, and all the Judges, were not their Kings, though they exerciſed a Kingly power; therefore *Moſes* is called King in *Jeſurum*, Deut. 33. 5. but it was not of themſelves, but by Commiſſion, and Deputation from Chriſt, as a Vice-Roy; ſo that it was not they, but Chriſt all that while did immediately rule them, not ſo much or onely by a providence (as he did all the World elſe) nor by a *ſpirituall* government, for ſo he ruled not them all, but a very few of them, ſuch as were elect unto eternall life and ſanctified, but by a King of *Monarchicall Government*, ſo that he was an immediate and particular King to them, and was viſibly preſent amongſt them in ſignes and tokens of preſence, as the *Pillar of the Cloud and fire*, and after that in the *Tabernacle*, *Arke*, *Mercy-ſeate*, &c. And did manifeſtly give them Lawes, appearing as a conſuming fire, *Exod.* 24. 17. and appointed Officers, to adminiſter the Kingdom, both ordinary and extraordinary, and to puniſh the offenders, executing Juſtice by an immediate hand, and had all hard caſes brought to him, and gave order about their battels, and appointed their

Generals for warres; for the Judges for the moſt part, except *Eli* and *Samuel*, were but extraordinary Officers, or Generals, raiſed up in danger of enemies, and caſe of warre; ſo that every way Chriſt was a *Monarch* and King to *Iſrael*; wherefore indeed when they refuſed Judges, and would have a King like other Nations, they did caſt off him; yet notwithſtanding, after he had puniſhed them by one King, namely, *Saul*, he gave them a King alſo for a type and ſhadow of that which he himſelfe did before, but in a type and ſhadow: For as the Nation of *Iſrael* in their *Moſaicall* Diſcipline and Liturgie, were but a type of the Nations of the World; whom in a morall way God will bring to be a People to *Chriſt* (among which the *Iſraelites* as a firſt borne ſhall be chiefe:) So Chriſts government of that Nation, from the time they were called out of *Ægypt*, till they caſt off Judges, and after that alſo, by Kings immediately called and Deputed by him, (which ſhewed that he ſtill kept the Soveraignty, and was their King) was a ſhadow or type of his ſtate of *Monarchicall Government*, which in due time he will have immediately and viſibly over all Nations on the earth; therefore the *Iſraelites* Kings could not be depoſed by men, becauſe not ſet up by men, and ruled ſo abſolutely becauſe they rul'd by Commiſſion immediately from Chriſt, and as types of that his rule *Monarchicall*, which in the latter dayes he meant to take up over all the World.

Thus we ſee ever ſince Chriſt gathered a viſible people and Kingdom, he fore-ſhewed his intent, to have a ſtate *Monarchicall* in the World, (for his ſpirituall Kingdom he typified from the fall of *Adam*) by the Sacrifices, Altars, and the Prieſts, which were the Fathers and firſt borne of the Family; but this his *Monarchicall Government* he began to typifie, when he called a Nation to be his people; and as he typified it, ſo he fore-told and propheſied it: the 8. Pſalm is made only out of a Propheticall Meditation of this *Monarchicall ſtate* of Chriſts Kingdom; as the Apoſtle teacheth us, *Heb.* 2. 5, 6, 7, 8. who applyes that Pſalme to Chriſt, and to this *Monarchicall ſtate* of Chriſt: For he ſaith, it is meant of a world, and world to come, after that the Apoſtle writ that Epiſtle, *verſ.* 5. But by providence Chriſt then had ruled the World, and in a ſpirituall Government by the Goſpel, he had ſpread himſelfe over all the World before *Jeruſalem* was ruined, as he told his Diſciples, *Matth.* 24. 14. then the end (that is of the Citie *Jeruſalem*) ſhall come.

But

But beſides all this, there is a whole world to come to be put in ſubjection to Chriſt; of which *Adam* in innocency was indeed a Type (for in innocency was divers types of Chriſt; in that God ever intended Chriſt) *Adams* fall, and damning all mankinde, was a type or figure of Chriſt ſaving all the Elect, *Rom.* 5. 14. So *Adams* marriage to the woman, was a type of Chriſts conjunction to the Church, *Epheſ.* 5. 30. 31. 32. So in the Soveraignty that Chriſt gave *Adam* over all that preſent World, was figured out the ſubjection of a World to come to Chriſt: wherefore the Pſalmiſt ſpeaks in ſuch a phraſe, as makes Expoſitors thinke, he meant *Adam* (becauſe *Adam* was its figure) but it is evident it cannot be meant of *Adam*, or the ſtate in innocency, becauſe in this Epiſtle to the *Hebrewes*, after Chriſt had ſet up his ſpirituall Kingdome by the Goſpel over all the World, in ſome conſciences every where, yet he ſaith it is a world to come; and beſides, there are divers paſſages in the Pſalme, which are not competible with the ſtate of Innocency; as the ſtilling the avenger, &c. whereas in innocency were not enemies or avengers: Therefore this Pſalme fore-tells a ſtate of Chriſts Kingdom to come, after the Goſpels preaching to all the World, wherein he ſhould have as perfectly all the World ſubject to him, as in innocency *Adam* had all under his dominion; as wee read *Gen.* 1. 26. Nor can this be meant of the laſt of all time, namely, the Generall Judgement, *When all knees ſhall bow to him, and every tongue ſhall confeſſe him Lord*, Phil. 2. 10, 11. which is referred to his laſt Judgement, *Rom.* 14. 10, 11. For then he is to reſigne and to ſurrender up the Kingdom to God the Father, and to hold and adminiſter it no longer, 1 *Cor.* 15. 24. But this and many other places as wee ſhall ſee, propheſie of a ſtate of *Monarchicall Government*, which Chriſt ſhall hold after the Goſpel is preached univerſally, before that laſt and Generall Judgement. *Pſal.* 22. he propheſieth of Chriſts Paſſion, and in *verſ.* 6, 7, 8. the words of reproach uſed againſt Chriſt in his Paſſion, *Mat* 27. 39, 43. and *verſ.* 16. the torments inflicted on Chriſt, piercing his hands and feet, and *verſ.* 18. their demeanour towards the garments of Chriſt, applyed to Chriſt, as *Mat.* 27. 35. and what Chriſt would doe after his deliverance from his Paſſion, *Pſal.* 22. 22. applyed to Chriſt, *Heb.* 2. 12. By all which is cleare, that Pſalme is of Chriſts Paſſion, after which it is propheſied that all the world ſhould turne to him, and worſhip him, and that he ſhould have the Kingdom, *verſ.* 27, 28. and that a generation of Saints ſhould ſerve him, and all that be fat

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on the earth ſhall worſhip him, *verſ.* 29. which muſt be meant of the *Monarchicall ſtate* of Chriſt, and not of his ſpirituall government in the conſcience onely, becauſe it is ſaid, *verſ.* 29. *that all the fat on the earth ſhall bow to him*, and *all that goe down to the duſt*, there is none can keepe alive his ſoule, that is, Chriſt ſhall have a Soveraignty over all that live and die, which he hath not in his ſpirituall Government, which onely reacheth the living. This was alſo celebrated typically and prophetically, by *Iſraels* ſubduing all the earth, that is, all known neighbouring Nations round about them, *Pſal.* 47. and in *Salomon* as in a type, *Pſal.* 72. and is certainly the ſcope of *Pſal.* 96. 97. 98. 110. For what ſtate of Chriſts Kingdom as yet, whether providentiall or ſpirituall, gave all the earth cauſe to joy, becauſe of peace, juſtice, and truth.

Therefore there is a ſtate to come, wherein it ſhall be done to all the earth; this is moſt fully ſet down by the Prophet *Daniel*, *chap.* 2. 31. to 46. the great Image preſented in a dreame to *Nebuchadnezzar*, repreſented foure great Monarchies, whoſe foundations indeed were laid preſently after the Floud, in *Nimrod*, and that *Aſſyrian Monarchy*, which grew up into the *Babylonian*, &c. (whatſoever God did before the Floud) it is evident that ever ſince it, except a little time at firſt to grow, he hath held this World under a *Monarchy*, and ſo he will hold it untill its end. I ſay, God by *Daniel* the Interpreter, and by that dreame to *Nebuchadnezzar*, in and by an Image, repreſented foure great *Monarchies*, one of which was then in being, and the reſt were to follow, and every one of them had the World (as then it was found and eſteemed) under them.

The firſt *Monarchy* was the *Aſſyrian*, which fell into the *Babylonian*, and bloſſomed in *Nimrod*, *Gen.* 10. 8. to the 13. and was ripened in that preſent *Nebuchaddezzars* child and grandchild. This *Monarchy* was expreſſed in that Image by the head of gold.

The ſecond *Monarchy*, was that of the *Medes* & *Perſians*, which bloſſomed in *Cyrus*, who conquered *Babylon*, and ſlew the Grandchild of *Nebuchadnezzar*, namely, *Balteſhaſhar*, *Dan.* 2. 39. and endured till *Darius*, whom Great *Alexander* the Greek overthrew; this *Monarchy* was expreſt in that Image, by the Breſt and Armes of Silver.

The third *Monarchy* was that of the Greekes, which bloſſomed, or rather immaturely and ſuddenly ripened in Great *Alexander* of *Macedon*, a Grecian; and by his ſudden victories ouer-run the World; and by his ſudden and untimely death, was divided into

foure

foure great parts, by foure of his chief Generals, who parted the world among them, *Dan.* 2. 39. untill the more Western people, by little and little (namely the *Romanes*) won all from them: this *Grecian Monarchy* was expressed in that Image by a belly and thighes of Brasse.

The fourth *Monarchy* was that of the West, namely that of the *Romanes* (which compared with the former is Western) which blossomed and ripened leisurely, and by degrees; and was therefore the more like to last long. And by certain gradations and much time, rooted out successively all the inheritors of *Alexander*, and the upholders of the Greek *Monarchy*, and possest all the chief known parts of the world, and so fetching its beginning lower Westward, and yet up as high Eastward, it became a mightier *Monarchy* then any of the former.

This *Monarchy* was expressed in the image, by the legs of Iron, *Dan.* 2.32.40. because as Iron, it was strongest of all, and subdued all under it; but in processe of time, the body of the world, which it bore up, being so great, to wch it was a leg or supporter, it divided it self (as it is in the naturall body) into two legs, and is in the image so expressed (though for a great while it was but one *Monarchy*) yet at last it grew into two, the Eastern and Western *Monarchy*, which yet though divided, were both strong as Iron, and held all nations under them: but in processe of time these fell into feet and toes, as the naturall body of man, from two legs, descend into feet and toes. The Eastern *Monarchy* was swallowed up by the *Persian, Turke, &c.* The Western *Monarchy* fell into divers Kingdomes, but among these subdivided Kings, was strength and weakenesse, the feet being part of Iron and part of Clay, *Dan.* 2.33. 41. and much mingling shall be among them to rejoyn the Kingdomes into one body, some whereof are weak and some strong, (as Iron and Clay) but it never shall be; as Iron cannot be mixt with Clay, *Dan.* 2.41.42.43. The *Spaniard* and *Austrian* in *Spaine* and *Germany*: and other nations in *Europe*, some of which are strong, and some weak, have sought by marriage and other Covenants, to mingle and rejoyne into one *Monarchy*, but it shall never be, as we cannot mingle Iron and Clay. But to the period and upshot, of their Soveraignty and *Monarchy*, they shall remain Kingdoms distinct, as feet and toes, of Iron and Clay, partly weak, and partly strong, now in the dayes of this fourth Romane, and Western *Monarchy*, *There shall be a Stone cut out without hands,*

Dan. 2.34. to 36. which shall first ruine these Kingdoms (it smote the Image on the feet that were of Iron and Clay, *ver.* 34. and so swallowed up the whole image; all the foregoing *Monarchies* were brought under it, and by it to nothing, *ver.* 35. and it became a *Monarchy* over the whole earth, where ever any of the former *Monarchies* had ruled, *ver.* 35. that is, as is explained, *Dan.* 2.44, 45. a Kingdome which that Stone shall obtain, set up by the God of heaven. Whereas the other *Monarchies* were erected by men on earth, (though permitted and ordered by God) which Kingdome or *Monarchy* shall swallow up in it, all foregoing *Monarchies*, and that by no humane means or policie; for it was without hands, or not in hand: that is, not of man, but a divine work every way; and it shall reach and swallow up not onely the feet and toes, but the legs of Brasse, the breit and arms of Silver, the head of Gold, *Dan.* 2.34, 35. that is, all Kingdoms and States, that were from first to last under any of the *Monarchies*, shall be swallowed up and come under this. And this is a fifth *Monarchy* which shall arise in the world after the former foure, which is meant of a state of Christs Kingdom, as appears.

First, because it is called a stone, as Christ is the stone which the builders refused, become the head of the corner, 1 *Pet.* 2.3. to 8.

And secondly, it is a stone not in hand, or not cut out with hands, because by God immediately without humane help, this Kingdom shall be reared up.

Thirdly, its duration, that it shall last for ever, shews it is meant of Christs Kingdom; we people shall swallow it up, as they have done all other *Monarchies*; the *Babylonian* was left to the *Medes* and *Persians*, and this to the *Grecians*, and the *Grecians* to the *Romanes*, but this shall be left to none, but this shall be for ever, *Dan.* 2.44. that is, to the worlds end; but the Kingdome at the worlds end shall be Christs, for then he gives it up to the Father, 1 *Cor.* 15.24. therefore till then, and at that time, when all ends, he hath the Kingdom; Christs spirituall kingdome and his Providentiall, were before this time; therefore that which is to begin, when these *Monarchies* end, must be Christs *Monarchy*: wherefore from this prophesie we learn, that Christ shall have a *Monarchicall state* on earth, and a visible Kingdom as other *Monarchs* had; swallowing up or causing to vanish all other *Monarchies*, (as the latter *Monarchies* did the former:) And that this *Monarchy* is to be Christs, is yet more plain, by *Dan.* 7. where the foure *Monarchies* under 4. Beasts

Beasts are prophesied of *vers.* 3. to 9. the 16. 17. after which Christ sets up a *Monarchy*, vers. 9. to 13. And as the Son of Man in reference to which name he cals himself the Son of Man, as we read in the Gospel, and to him was given a *Monarchy*, and that after the fourth Beast or *Monarchy* was destroyed, which is the *Romane*, that is yet in being; and so *Christs Monarchy* is yet to come, but his Providentiall and Spirituall Government have been of old, therefore it is meant of another, and not of those states of Government, *Hos.* 3. 4, 5. the ten Tribes then cast off, should be left without all Religion till the latter dayes, in which they should be converted, *and have David for their King*, that is Christ, whom *David* typified; therefore Christ is to be a King in the latter dayes: So 2. *Tim.* 4 1. when Christ appears next, he is to have a Kingdom, and that on earth, before the worlds end, because then he resignes it, 1 *Cor.* 15. 24. and yet this his kingdome is not till he come again, which yet he hath not, though it is so long since he ascended; wherefore his kingdome is yet to come, and this is the scope of the Parable, *Luk.* 19. 11, 12. which he spake because they thought Gods kingdom, (that is, the Kingdom of which God hath prophesied or promised so much, which indeed was this kingdom of Christ, as he cals it in that Parable) which they thought should immediately appear, he tels them *he must go a far journey to receive it*, and then he will come, *at the time appointed*, and bring it with him, by which he means his Ascension into heaven, and his long stay there till his next coming; So that he confirms them in their opinion of a Kingdom, but rectifies them in the thoughts of the time, when it should be; and so *Act.* 1. 6, 7. he denies not the kingdom, but would not tell them the time when it should be; which was the question they asked, but if he had onely meant his spirituall kingdome, through the Gospels preaching, he might have told them the time of that, for he had said before, that it should be over all the world, before the ruin of *Jerusalem*, Matth. 24. 14. therefore he means this his *Monarchy*, which is called *Israels* kingdom; as here, so *Dan.* 7. 18. because they under and with Christ, shall enjoy the honour of that kingdom: And indeed of this *Monarchicall* kingdom, have all the Prophets spoken more or lesse, as it is said *Act.* 3. 19, 20, 21. which place of the Apostle is expresly meant of this kingdome of Christ, and not of the last Generall Judgement at the worlds end (as it is oft interpreted.)

For first, all the Prophets since the world begun, have not spoken

of the worlds end, and laſt judgement; but of this kingdom of Chriſt have they all ſpoken, ſo that no Doctrine, was ſo generally beleeved among the Jews, at Chriſt his being among them, as that of the *Meſſias*, and of his kingdom, wherefore they ſo ſtumble ſtill on that.

Secondly, the time of which this place ſpeaks, is a time of *reſtoring all things*; that is, a making all things new, as it is elſewhere expreſt, 2 *Pet.* 3. 13. which cannot be meant of the worlds end, and heaven which follows it, for at the worlds end, the earth ends, and ſhall not be made new; and the higheſt heavens needs no making new, nor have they any earth in them; therefore it muſt be meant of a time and ſtate to be in this world; therefore *Rev.* 21. 25. the new things come down from heaven, and therefore there muſt be a reforming things in this world, and a reducing them to their originall, as they were at the Creation; which reſtitution of all things, ſhall not be perfected indeed, till the laſt generall Judgement, but ſhall be begun, and proceeded much in, at the beginning of this kingdom of Chriſt; of which alſo the laſt Judgement is a part: therefore the whole time of Chriſts kingdom, is truly called a time of reſtitution, and this place is meant of that kingdom.

Thirdly, which yet further appears, becauſe it is ſaid, that Chriſt muſt remain in heaven, till he comes to *reſtore all things*; therefore his next coming, is this time, but his next coming, is to ſet up his kingdom, therefore this time of reſtitution is his kingdom: And ſurely this *Monarchy* and kingdom of Chriſt, is that he chiefly means in the *Lords Prayer* (ſo called) *thy kingdom come*, for in this kingdom is Gods Name moſt hallowed, becauſe the Son is moſt honoured, and then eſpecially is Gods will done, in earth as in heaven; becauſe (as we ſhall ſhew anon) all in that kingdom ſhall be holy, and ſo throughly ſanctified, as that they ſhall reſemble, (though not perfectly equall) them in heaven that do Gods will, that is, the Angels; for ſouls of Saints departed, he cannot mean, in that their doing of Gods will, is not expreſſed in Scripture for our imitation, as the Angels is: now this kingdom of Chriſt, is called the Fathers alſo, both in this Petition, as elſewhere, *Rev.* 11. 15. and in the cloſe of the Prayer, becauſe it is his originally, he firſt made it by a Decree, and then gave it to Chriſt, *Dan.* 2. 44. and 7. 9, 10, 13, 14. verſ. therefore he is *called his King*, Pſal. 2. 6. and it is confeſſed in the cloſe of the Lords Prayer to be his, that is, its beginning and root is from him, and it ſhall in the end re-

turn

turn to him; thus much for the firſt thing that Chriſt ſhall have in this world, a *Monarchicall* ſtate or kingdom.

Secondly, conſider the Manner of this Kingdom of Chriſt, that is, both the extent of it, and the qualities of it.

In the manner of Chriſts kingdom are two things.

1. *The Extent of Chriſts Kingdom.*

Firſt, the extent of it ſhall be over all the world, as the other *Monarchies* were to be, which go before it, and ſhall be ſwallowed up by it, *Dan.*2.37,38,39,40. and 7.23. all the known and eſteemed parts of the world were under thoſe *Monarchies*, and ſo they ſhall be under Chriſt, therefore it is ſaid to grow up into a Mountain, and fill the whole earth, *Dan.*2.34,35. and 7.27. therefore the ſeventh Trumpet, which declares this kingdom of Chriſt, brings in all kingdoms on earth under Chriſt *Rev.*11.15. to the end: For of this Trumpet it is ſaid, *Rom.*10.7. The Myſtery ſpoken of by the Prophets ſhould be done, that is, the kingdom of Chriſt ſet up, and as the other great *Monarchies* brought under them all kingly power, and they were Kings of Kings, ſo ſhall Chriſt alſo; therefore *Dan.*2.35. the *Monarchy*, that is, not the people, but the ſtate and Dignitie vaniſhed as duſt to nothing; the people remained, but the *Monarchy* came to nothing: So *Dan.*7.12. the dominion was taken away, though their lives continued, and *ver.*9. the Thrones caſt down, that is, of the foure mentioned kingdoms, and *ver.*27. all dominion and greatneſſe ſhall be Chriſts and his ſaints, none ſhall have dominion and greatneſſe but he, *All Rulers ſhall ſerve him:* So *Iſa.*2. Chriſts kingdom is expreſſed; Firſt, in its ſpirituall ſtate, by the Goſpels preaching, verſ.2,3. &c thence it ſhall proceed, to bring under it all the earth, even the haughtineſſe of people, that is, their kingly power, which is the height and pride of the earth, and he alone ſhall be exalted as *Monarch*, verſ.11.17. &c. *Iſa.*24.21, 22, 23. *The high ones*, that is, the Kings, and their *Monarchies*, ſhall fall before the Lord; *and the Sun and* Moon, that is, Majeſty of a higher and lower rank, *ſhall vaniſh before him*, as *Rev.*21.23,24. *no need of Sun or* Moon, that is, kingly power, Chriſt will be inſtead of all to it; ſo chap.22.5. 21.24. *Kings bring their glory to it*, that is, lay down their honours there; and this he ſeems to mean, by *ſhaking, not earth onely*, in change of cuſtomes with people, *but heaven alſo*, that is, the kingly power; therefore he addes, *ſhake Heavens, and overthrow Thrones, Hag.*2.21,22. which the Apoſtle applies to Chriſt and his kingdom, *Hebr.*12. 26,27. and ſhews, that he can do it, in that he is ſo great a King, as once ſhooke the Earth with his voice, when he gave the Law, and

set him up a kingdom of one Nation; but he can and will shake Earth and Heaven also, when he sets up his full kingdom, and makes the new heaven and earth, for these words, *yet once more signifies the removing of old things* in heaven and earth, to make new, that is, to change all worldly customes, and so all kingly glory, and set up a new even his own glory: So *Zach.* 14.9. *Then the Lord shall be King of all the earth, and his Name one, and the Lord one*, no more Lords but he, as the *Monarchies* in their time swallowed up all kingly power under them: And this *Monarchy* of Christs, coming after all the rest, when more of the world is found out, will be larger in extent then all the former, *The Name of the Lord Great, from East to West*, as never yet any was, *Mal.* 2.11.

For the better understanding the extent of Christs kingdom, consider that before this *Monarchy* of Christ shall end, and be given up to the Father, it shall extend it self to all reasonable creatures, Angels, Devils, and all tongues, *Phil.* 2.10, 11. so that every creature, reasonable, shall acknowledge Christ to be Lord and King, but this generall extent of it, shall not be till towards its consummation, *He shall put all under his feet*, and then resigne, 1. *Cor.* 15.24. and by *Paul*, *Rom.* 14.10, 11. this universall subjection is referred to the last and generall Judgement, so that of this I now speak not; but of the generality of all that live on earth, under Christ his Scepter and *Monarchy*, in its first rise and continuance; this is the extent of Christs Kingdom.

2. *The quality of Christs Kingdom.*

Secondly, the quality of this kingdom of Christ, for the opening of which we must know, That the day of Judgement is taken sometimes more strictly, sometimes more largely in Scripture; Strictly, it is taken for a partiall Judgement, when some are judged, but not all; many both Saints and sinners shall be judged, and that with great terrour and solemnity, but all devils, and all the generation of mankinde from *Adam* to the last that shall be born, shall not be judged in this partiall and more strict day of Judgement. But more largely, is taken for that generall day, when all men and devils shall be judged, as *Matth.* 25.31. to the end, and *Phil.* 2.10, 11. and now it is not usuall by the day of judgement, to mean onely this large and general Judgement, but the Scripture speaks of a day of Judgement more partiall and more strict, wherein not all, but yet a world of Saints and sinners shall be judged, and that long before the last and great judgement, as *Dan.* 7 9 10. and 2 *Tim.* 4.1. and 2. *Pet.* 3.7. and *Rev.* 11.15, 18. which

cannot

cannot be meant of the laſt generall Judgement, becauſe after that Chriſt reſignes his kingdom, as is ſhewed formerly, 1 *Cor.* 15.24. but this is when he takes his kingdom, as all the places ſhew, and much is to be done by Chriſt and his Saints after this; and it is ſaid expreſly, that the ſecond death inſtantly followeth the laſt generall Judgement, *Rev.* 20. 4. but of this Judgement it is ſaid, *the Temple was opened*, and great things done after it, *Rev.* 11.15,18, 19. and in 2 *Pet.* 3.7.13. it is ſaid, *There ſhall be a new heaven*, whereas the higheſt heavens are not made new, into which the Saints enter, after the laſt Judgement, *and a new earth, in which dwelleth righteouſneſſe*; but the Saints after the laſt judgement enter the higheſt heavens, and dwell not on earth, *Matth.* 25.34 that is *the kingdom prepared ever ſince the foundation of the world, and they go into eternall life*, verſ. 46. that is, the higheſt heavens above the Sun and time, ſo that no righteous men ſhall be left upon the earth, and this is applied to the new *Jeruſalem*, *Revel.* 21. that former things paſſe away, and all things are made new, *verſ.* 4 5. Now this Jeruſalem is not heaven, for *it comes down from God out of heaven*, verſ. 2. therefore it muſt be meant of a change which ſhall be in this world, on earth, before the Generall Judgement, which he cals by the name of the day of Judgement, *verſ.* 7. And it is fitly ſo called, for it ſhall be.

Firſt, a generall Judging (though not to the ſecond death) of all the ungodly in the world, at leaſt, of all that will not ſtoop to Chriſt his Scepter, being indeed that judging, *Luk.* 19.27. as *Noahs* flood was, from whence he fetched his argument, 2 *Pet.* 3.6. *That as once by water God deſtroyd all people*, (except ſuch as were in the Ark) but did not then end the world, but gave time and ages after it: So will he once again deſtroy all ungodly ones on earth; but give thereby a Reformation, not an end to the world.

Secondly, this ſhall be a judging to the Saints alive, *Many that are dead and killed ſhall be raiſed up, and juſtified before men*, and they that are alive, ſhall be blamed (as we ſhall ſhew anon.) So that this time is fitly called a day of Judgement, now theſe two times and degrees of Judgement: begin and end Chriſts *Kingdom* or *Monarchy*: wherefore all the time of Chriſts kingdom may fitly be called a day of iudgement, it being a rewarding of his Servants, and puniſhing the wicked. And as in a naturall day there is the beginning or evening, and progreſſe to its end, or morning of it, (wch is the beſt time of it,) So is there in this day of iudgement, or time

This Kingdom is like a day, and hath an evening and a morning.

time of Chriſts *Monarchy*, an evening or beginning which is leſſe glorious, and a morning which is much more glorious; but leads to its end, as the morning doth to the end of the day. Now becauſe the evening and morning makes one day, and all Chriſts time for his *Monarchie* is but as one day, (wherefore it is called *Chriſts day*, 1 *Cor.*) Therefore that which is to be done in the morning or latter part of the day, is joyned with the evening or beginning of the day: becauſe before this time is ended all ſuch things ſhall be done, thus *Dan.* 12.2.3. it is ſaid, that at the time in which *Michael the great Prince ſhall ſtand up*; for *Daniels* Prophecy, *And there ſhall be a time of trouble, ſuch as never was, and many that ſleep in the duſt ſhall awake, ſome to everlaſting life, and ſome to everlaſting contempt, and they that be wiſe ſhall ſhine as the brightneſſe of the firmament.* Which things Chriſt applies to the laſt generall Judgement, which we call the morning or glory, or cloſe of that day of Chriſt, *Mat.* 25.46. and 13.40.43. Yet it is conjoyned to the evening, and firſt beginning which is troublous and dark, *Dan.* 7.9,10. *the overthrow of things*, that is, former *Monarchies* and all kingly power, *and the innumerable company of Angels*, and *ſetting the Judgement, and opening the books*, (which is not till the laſt part of the day, of the generall Judgement, as *Rev.* 20.12,13. &c.) are joyned together, ſo 2. *Tim.* 4.1. Chriſts appearing kingdom, judging quick and dead, are conjoyned as if all one, whereas (though at his firſt appearing, he ſhall iudge ſome quick, and ſome dead, yet) the generall iudging all quick and dead, ſhall not be till the latter end of this day. And this is it hath made many miſtake, as if there had been no coming of Chriſt, or Judgement, but the laſt and univerſall Judgement, whereas there is another before it, more then *a thouſand yeers*, as we ſhall ſee hereafter. But God in Scripture joyns together things far diſtant in time, becauſe done in the ſame day of Chriſts *Monarchy*; as we ſometimes ſee an hill, and ſee not many miles of low grounds and valleys between us and that hill, but think the hill is neer us: So God hath made viſible ſome of the moſt glorious works of Chriſt, in the morning or latter part of this his day and Reign, but more obſcurely preſented a great deal of the beginning and former part of this his day and reign, wherfore it hath been over-looked by moſt Chriſtians, ſince the firſt hundred yeers, and nothing hath been ſeen but the laſt generall Judgement, and triumph of Chriſt (which ſhall be onely at the laſt day) over all people.

Now

Now then to open the qualitie of Christs Kingdome, wee must shew (and that brifely) what it is in both the parts of that day of his; namely, what it is in the Evening or first part of it, and what it is in the Morning, or latter part of it.

First, What manner of Kingdom Christs shall be in the Evening and first part of it. The beginning or first part of Christs Kingdome, I call an Evening, alluding to the Creation, in which every day, had first its Evening, and then its Morning. Because compared with the following state and glory of it, it is as short of Majesty as the Evening is in Glory short of the Morning, and time following.

Now in the evening or beginning and first part of Christs Kingdom, as in other evenings there is first an end, or withdrawing and ceasing of the light and glory of the foregoing day, this shuts in; and the day ensuing, tends first to a night; So Christs Kingdom shall begin with the withdrawing of peace and comfort (had through the time and raigne of the foregoing *Monarchies*) and darknesse of night, that is, great troubles shall begin to arise, upon those who shall be subjects of Christs *Monarchy*, both beleeving Gentiles and Jewes, with *Israelites* or the *Ten Tribes*, who shall be all converted, and after that be greatly troubled, as wee shall shew, when we open the beginning of his Kingdom; which trouble, is as the shutting in of a former day, but when this trouble is at its height, and full, then comes the beginning, or setting up of Christ his Kingdome; for the opening of which consider we three things.

Three things to be considered in the beginning of Christs Kingdome.

First, What Christ will do, when he sets up at first this his Kingdome.

Secondly, Who shall be the Subjects of this his Kingdome.

Thirdly, What shall be the Priviledges of this Kingdome, which is the opening or first part of this his day.

First, What Christ will do, when he at first sets up this his Kingdom, he will come from heaven visibly, *Even as he went up thither*, *Act.* 1. 11. which coming is not his last coming, to the last Judgement, but a middle one, 'twixt that and his first comming, which hath not been considered. For Christ had three comings: The first was when he came to take our nature, and make satisfaction for sin. The second is, when he comes to receive his Kingdom, for to receive which he went into heaven, *Luk.* 19. 12. 15. which is that I am now speaking of. A third is, that when he comes to judge all, and end the world; the latter comings are two distinct comings, not all

one,(as it hath been thought) therefore they are made diſtinct, *Mat.*24.3. and anſwered diſtinctly by diſtinct ſignes in that Chapter. Now this Second comming of Chriſt, which ſhall be long before his comming to the laſt Judgement, and to end the world: is that when he beginnes and ſets up this his Kingdome, for at the ſetting it up, Chriſt ſhall come from heaven, *Dan.*12.1. *Michael ſhall then ſtand up*, that is, Chriſt ſhall then viſibly appeare, which is not ſpoken of the day of the laſt Judgement, *For it is the time of the Iſraelites great trouble*, after their firſt cõverſion to Chriſtianitie, as we ſhall ſhew hereafter, 2*Tim.*4.1. with *Dan.*7.13. when Chriſt came to bring his Kingdom, he appeared, but his comming to his laſt judgement, is to judge and reſign his Kingdom, therefore this is a former coming, at which ſecond coming of Chriſt, when he comes to begin his Kingdom, he will come with the ſame glory as at the laſt; for as it is ſaid of his laſt coming to judge the world, *Mat.*25 31.34. He comes with a Throne, and as a King, ſo ſhall he come at his ſecond or next coming, when he begins his Kingdom, *Mat.*19.28. which place is the ſame with *Luk.*22.30. where he expreſly ſpeaks of his own Kingdome, which he is to adminiſter in this World, whereas that Kingdome in Heaven is the Fathers, *Mat.*13.39.34. Now when Chriſt with his glory ſhall come from Heaven, he will doe three things:

Firſt, He will raiſe up the *Saints*, which are dead before this his coming, not onely ſuch as have been martyred; as ſome thinke, but all *Saints* who have dyed in the *Faith*, *Rev.*20.4. not onely they that were *beheaded*, but all that ſubjected not to Antichriſt; by which innocency from Popery, he means all *Saints*, though he inſtances in an eſcape from Popery onely, becauſe, that is the ſnare, which in this latter part of the world takes ſuch as are not *Saints*, and more plainly, *Rev.*11.15. to the chapters end, there is ſet out Chriſts Kingdome, and it is ſaid, that not onely the Prophets, but *all that feared him, both ſmall and great, ſhould be judged and rewarded*, even all that feare him, ſmall Chriſtians and greater, and how judged, that is, their cauſe pleaded againſt their enemies by a juſt puniſhment of them, in the preſent generation of the wicked, in whom all the foregoing generations of the wicked were puniſhed, God ſhewing thereby what they all did deſerve; and rewarding the Saints, how is that? by raiſing them from the dead; for as he ſpeakes of the dead Prophets, ſo doth he of the dead *Saints*, and of all *Saints* dead, and not onely of ſuch as were martyred; and this Reſurrecti-

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on is not at the Worlds end, for after this he ſhewed many things were done in the World, as *the Temple opned, &c.* and it is the beginning of Chriſts Kingdome, as we have ſhewed before; this alſo is cleare by that ſignification that Chriſt put on their receiving the Lords Supper, in a Table geſture, where they ſate as it were at his Table, and he ſerved them; for as they ſate at Table, eating the Paſſeover, he inſtituted and adminiſtred the Lords Supper, *Luk.* 22. 14. *He ſate downe*, that is, in a Table geſture, at the Paſſeover, and *verſ.* 19, 20 at that meale he inſtituted the Lords Supper, and therefore as they ſate in the Table geſture, for it was as they were eating at Table, *Mat.* 26. 26. which was *ſitting*, *Mark.* 14. 18. Now I ſay having thus Adminiſtred to them the Lords Supper as they ſate, he in that being as one that ſerved them, becauſe he gave the bread and wine; whereas in the Paſſeover, they eate it with him, without his Adminiſtring it to them. He inferres hence two things.

One was, that which met with the preſent corruption of pride, that then brake forth, *verſ.* 42. to 48. Since he had ſet them downe, and ſerved them, they ſhould not ſtrive who ſhould be greateſt.

Another was, a conſolation for the future, which was ſignified and ſealed up to them, in that Sacrament of the Lords Supper, *verſ.* 28, 29, 30. that by his admitting them to ſit & eate of that his Supper and Table, he did ſhew and ſeale to them the fellowſhip which they ſhould have in his Kingdome: That they ſhould ſit as Kings, and rule the Tribes of *Iſrael*, which cannot be meant of Heaven; for that is the Fathers Kingdom, and Chriſts Kingdom ends when this world ends. Therefore the Sacrament of the Lords Supper, not onely ſeales up and ſignifies, ſpirituall and eternall Priviledges, but alſo the Kingdom of Chriſt, which ſhall be enjoyed in this world: and therefore it is to ceaſe at his coming, to ſet up this Kingdom: for *it is to ſhew forth his death till he come, &c.* 1 *Cor.* 11. 26. and then to ceaſe. And this is not onely ſignified and ſealed to the Apoſtles, but as in them he gave the Sacrament to all Beleevers, ſo in them he taught all beleevers (members of his Church) that as ſitting at his Table, aſſured them that they ſhould rule with him in his Kingdom; ſo that the geſture of a Table is neceſſary at the receiving of the Sacrament, or elſe a maine uſe and comfort of the Sacrament is loſt, which is the ſignification of our Raigning with Chriſt in his Kingdom, in this World. And whereas it is inferred upon the Apoſtles being with Chriſt in his Temptations, *Luk.* 22. 28. It is not meant onely of his Perſonall Temptations, but of his myſticall, that

is, all the Temptations which in his Name and Members do befall him; therefore *Paul* saith, *He filled up the sufferings of Christ, Col.* 1. 24. and so agrees to every Saint. Now if all Communicants at the Lords Supper, who are Saints, have signified and sealed to them, by sitting at that Table, in a fellow-like gesture, or rather they sitting and Christ serving them, assures them that they shall have a Kingdom and rule in this world with Christ, then surely being dead before this Kingdom, they must all as well as the dead Apostles be raised up, when Christ comes to begin this Kingdom. So *Act.* 3. 12. 20. speaking of Christs next coming, after he ascended, (which is this his second coming) to set up his Kingdom; for he saith, *that the heavens must hold him till then*, and then he is to *restore*, that is, *make new heavens and new earth*, which he is to do in his Kingdom, *Isa.* 65. 17. *Rev.* 21. 12. (I say) he saith in these times, those Beleevers shall be refreshed, and their sinnes blotted out, therefore then were they to be raised from the dead; or how could their sins be blotted out, and they then refreshed, and surely most of the rewards promised in the Epistles to the seven Churches in *Asia*, are meant of these times of Christs Kingdom, *Rev.* Cap. 2. 3. and not of rewards in Heaven, as it is usually taken, as those rewards, *Rev.* 2. 7. 11. 26, 27. and *Rev.* 3. 12. for in heaven there is no Paradise, or tree of life, or Christ his ruling Nations with a rod of Iron, or sitting on Thrones with a kingly power, for at this worlds end, before heaven is entred, Christ resignes his Kingdome; wherefore all these things are applyed to Christs Kingdome on earth, *Rev.* 21. 22. which because we should not thinke it to be heaven, it is said expresly it came downe from heaven, *Rev.* 21. 2. it is indeed heavenly, but yet on earth, not in heaven; thus what is promised *Rev.* 2. 11. not to be hurt of the second death, is performed to the Saints of this Kingdom on earth, raised from the first death, *Rev.* 20. 46.

So what is promised of Paradise and the tree of life, *Rev.* 2. 7. is performed in this kingdom of Christ *Rev.* 22. 14. So what is prophesied *Rev.* 1. 26, 27. is in effect applyed to this kingdom of Christ on earth, *Rev.* 21. 7. and so that promise *Rev.* 3. 12. of the new Jerusalem, is applyed to this Kingdome, *Rev.* 21. 2.

Now the condition of these promises is to overcome, which seemes to agree to every beleever, for faith is the victory by which we overcome, 1 *Joh.* 5. 4. yet if it be applycable, onely to some who peculiarly contest with adversaries, yet sure it is found in divers who were never martyred, as *Luther* & others, who conflicted and

overcame,

overcame, more then some Martyrs, therefore surely not oneky the martyred *Saints* shall be raised from the dead at *Christs Kingdom*, but other dead *Saints* also; therefore this coming of Christ, to set up his Kingdom, is set out by the Saints raised from the dead, and praising of him, *Rev.*15. this coming of Christ, and setting up his Kingdom, which was spoken of *Rev.*11.15. to the end is expressed first by the antecedents, and preparatives to it, namely, seven Vials, that is, a perfect measure of wrath to be cast on the wicked; which Vials are exprest particularly in *chap.* 16. after the sixth of which, the wicked combine against Christ and his Saints, *vers.* 13. to 17. which is that in *Rev.*11.18. the Nations were angry, & the seventh and last Viall was powred out, *Rev.*18.17. which was the ruine of all the wicked by Christs coming, and setting up his Kingdom, as we shall shew anon, the same with *Rev.*11.15.16,17.18. the blowing of the seventh Trumpet, and then Christ sets up his Kingdom, which beginning of Christs Kingdom, after the generall description of the antecedent wrath, *Rev.*15.1. I say is expresst, *vers.*2,3,4,5, by all the Saints described by their not subjecting to Popery, standing on a Sea of glasse, singing *Moses* his Song, that is, they were Saints raised from dead, as the *Israelites* were raised out of the Sea, as men from the dead, when *Moses* sung that Song, *Exod.* 15. for so that seventh Trumpet, *Rev.*11.15 to the end, and this 15. chap. seems to be all one, this explaining that. This is the first thing that Christ will doe, when he comes from Heaven to set up his Kingdom, he will raise up all Saints who are dead before his comming, therefore he is said to come with all his Saints, *Zach.* 14. 5. For surely, as Christ had a middle state on earth betwixt his Resurrection and Ascension for forty dayes; so shall his Saints have who dye before his coming from heaven; but all the dead who are not Saints shall lye still in the dust, even till the last and generall Judgement, *Rev.*20.4,5,12. for the second death, that is, hell torments everlasting shall have no power on them that were raised, therefore they were all Saints; and this is the first Resurrection, of which they that partake, shall not returne to a mortall state of body againe, as they shall be who live on earth, nor yet be so perfectly glorified, as they shall be afterwards, for then the people on earth could not bear their presence, for they shall shine as the Sunne, *Mat.*13.43. but they shall be in a middle state betwixt glory and mortalitie, as Christ was after his Resurrectiō, before his Ascensiō, clothed and conversing when he pleased with men, and withdrawing at his

pleaſure; and this is the firſt thing Chriſt will do when he comes from heaven, to ſet up his Kingdom.

Secondly, he will deſtroy the wicked people on earth, for they about the time of his coming, will grow to agree and combine againſt the Saints, and then will *Chriſt* ſuddenly ſurpriſe them to their ruine, *Rev.* 11.18. and ſo *Revel.* 16. 13. to 18. for theſe two places are the ſame. And ſo *Rev.* 15. 1. he expreſſeth *Seven vials*, that is, Gods full wrath to the wicked, for *ſeven*, notes perfection, the particulars of which are expreſt, *Rev.* 16. the laſt of which, finds the wicked in *Armies againſt the Saints*, and ruines them all, *ver.* 14. to the end: therefore it is ſaid, *it is done*, that is: all the wicked are ruinated, *ver.* 17. to the end, therefore in that *Rev.* 15. 1,2,3. after he had ſhewed the ſeven plagues which were all to fall on the wicked, he ſhews the conſequent of the laſt of them, that the Saints are ſeen on a glaſſie ſea, with *Moſes* Song, becauſe as then all the Egyptians were drowned in the Red ſea; ſo now, all the wicked are ſlain, for before Chriſts coming, the wicked ſhall weare out the Saints, *Dan.* 7. 21, 25. therefore when he comes *he will deſtroy them who deſtroy the earth*, as *Rev.* 11.18. ſo 2 *Pet.* 3.4. to 14. This work of Chriſt is called a day of Judgement, not for all, but onely the ungodly (as it is ſaid in that place.) And the Apoſtle ſaith, *Rev.* 16. 15. that Chriſts coming will be ſudden, which ſhews that in both Texts is the ſame meant; and even as in the old world by water, ſo once more by fire, will Chriſt ruine the wicked, but the Saints ſhall ſcape as they then did in the *Arke*, and the world ſhall not end, as then it did not, indeed the heavens and earth are ſaid to melt, but it is meant of the Inhabitants of them, both of high and low ranks, as it is alſo, *Heb.* 12. as we ſhewed before, for the Apoſtle ſpeaks from the Prophets, as *Iſa.* 65. 17. and 66. 15,16. who means not the place of heaven and earth, and ſo the worlds end; for they propheſie of many things to be done after this in the world, *verſ.* 12, 13, 19. to the end; and ſo the Apoſtle tels us of *new heavens and earth* after this, which ſhall not be after the worlds end, for then all time and this earth ſhall ceaſe for ever, as we ſhall ſhew anon; ſo that not onely at this worlds end, but before it, ſhall the wicked be ſlain with fire, and that with great terror and Majeſty; therefore *David* ſo deſcribes his victories in a ſum, *Pſal.* 18. 7. to 16. by Gods coming with fire and dreadfull Majeſty, not ſo much ſpeaking poetically of what was done, as prophetically of this deſtruction of Chriſts upon the wicked, at

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the ſetting up Chriſts kingdom, of which *David* was a Type; therefore his words in that Pſalm, *ver.*2. *I will truſt in him*, are ſaid to be the words of Chriſt, *Heb.*2.13.

Now ſome think that this ruine of the wicked ſhall be to every one, but I think that that generality ſhall not be now, but at his third and laſt coming; but now he will onely ruine the Armies of them (for in ſuch an attempt againſt Saints doth he finde them, *Rev*, 11.18. and 16.13. to 18.) as the ruine of the Egyptians at the Red ſea was not of every one, but of them that were in Armies combin'd againſt the Iſraelites: And ſo he will break their head and arm, and make the reſt ſlaves to the Churches, and it ſeems ſome wicked ſhall be left, becauſe by the end of Chriſts kingdom great Nations of wicked muſt be in the world, called *Gog and Magog*, *Rev.* 20.7,8. which cannot riſe out of ſuch as prove hypocrites, and be excommunicated out of Chriſts kingdom (as ſome think) for there ſhall be *no hypocrite or excommunicate perſon there* (as we ſhall ſhew hereafter) therefore there muſt be ſome wicked left for a ſeed to theſe Nations; as when the world was drowned, *Cham* was ſaved for a ſeed of the curſed Nation to be rooted out, when Gods people ſhould have a kingdom; and ſo much ſeems to be implyed, *Rev.* 21.27. and 22.15. where it is ſaid, *The wicked ſhall not enter, but be without*, implying, that they ſhall be in the world, though kept out of Chriſts kingdom, and theſe remaining wicked ſhall be *the Nations ruled with Iron*, *Rev.*2.27. for no Saints ſhall be ſo ſeverely ruled, and *Iſa.* 65.28. the ſinner, though living long as well as the Saint, ſhall be curſed; therefore they ſhall be, but be curſed tributaries, as the *Gibeonites* to the *Iſraelites*; for all the credit and happineſſe in thoſe dayes ſhall be in *Chriſt* and in being holy, *verſ.*16. therefore they are deſcribed in a ſlaviſh ſtate, *Iſa.* 65.13, 14, 15. ſpeaking of this time, as appears by verſ. 17. And this is the ſecond thing Chriſt will do when he comes to ſet up his Kingdom.

Thirdly, Chriſt will examine, blame, and ſhame the Saints who are alive at that his coming, if they be found to have walked looſely, he will not kill them nor change them in a moment, that is to be done at his laſt coming to judge all, as we ſhall ſhew afterwards, but he will ſhame them that have been looſe, *Rev.*14.15. therefore *Peter* exhorts *to be holy that we be not blamed at his coming*. 2 *Pet.*3. 11,12,14. now when Chriſt hath thus done and put his kingdom into form, he will withdraw to heaven again, and leave the Go-

vernment

vernment to the dead Saints raised up, among whom the Apostles shall be chief, therefore he saith, *Luk.* 22. 29. *as the Father gave him, so he gives them a kingdom* in which they immediately shall rule; which is Christs first part of his kingdom, which finished, Christ will come again, and in person administer things (as we shal see anon) but for this first part of Christs kingdom he will give it to the Saints, that is, to them immediately to rule, therefore saith *Matth.* 19. 28. *they shall judge on thrones the twelve Tribes*, that is, they and all beleevers shall rule the world, in which the twelve tribes shall be chief, and they shall not onely rule as Kings, but as Priests, *Rev.* 20. 4. that is, discipline their souls as well as rule their bodies, and yet this rule, is said to be with Christ, *Rev.* 20. 4. because in his name and by his appointment, and in a speciall presence of his, though not bodily, therefore the kingdom is said to be some time Christs, and some times his Saints, *Dan.* 7. 13, 14, 18, 22. which surely is said, because as he will at last, be constantly on the Throne visibly, and come at the first visibly to set up this his kingdom: So he will depute the Saints Governors and withdraw his visible presence for a time to heaven again, for, 1 *Thes.* 4. 5, 6. and *Matth.* 25. 31. (both of which speak of the last Judgement at the worlds end,) yet he is said then to come from heaven, though he had come before, therefore he must have gone to heaven again, therefore the Apostle comforteth them at the last Judgement, *that they shall be ever with the Lord*, intimating that before he had come, and withdrew without them, but now would do so no more. If yee say it is better then to die before this kingdom begin, since all the Saints who died before this Kingdom begun, shall be raised from death, and live immortall lives and rule the world, whereas the Saints that live to it, and in it, shall live but mortall lives, and under the Government of the other Saints. I answer, God hath appointed somewhat proper and peculiar to every Age of his Church and people; but the last Ages, shall in this life and world excell the former, *Hebr.* 11. 40. the former without the latter Ages shall not be perfect, and for the latter Ages are better things provided then for the former; wherefore these ages which shall fall in Christs kingdom, shall far out-strip all former ages, and not onely in happinesse in this world, (but for ought I know) as they shall be more holy in their mortall life, so they shal be ever more glorious in heaven, therefore it is to be desired to live to these times of Christs kingdom, though I confesse in some respects to this present world and time on earth, the Saints dead

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before Christs Kingdom shall have an advantage of them who live to it, because the dead Saints shall be raised and live also, but in a nobler way, by which dispensation God recompenceth them, for they who live and dye before Christs Kingdom, live most by faith in trouble & darkenesse, and therfore are raised up on earth to inherit Christs Kingdom: But they who live in Christs Kingdom, have a life of peace and joy, and most promises fulfilled; so that (comparatively) their life is a life of sence, wherefore they shall have no Resurrection till the last Judgement, but yet they have more glory and holinesse in this world (which is the seed-time for eternitie) and so shall have more glory at the last day, and for ever; whereas the deeds of dead Saints raised up, being wages & reward, and not a worke or service, shall not adde to their account at the last day, but they shall be judged according to what they did in their mortall lives, even as in hell they that dye and are cast into it, shall not be judged at the last day or punished in hell, for what they doe being dead, (except the poyson on earth which their counsels & practices, when they lived, shall spread) so neither shall the Saints departed, though raised againe; So that it is to be desired, to live to Christs Kingdome, though we may be much comforted, if God please to have us dye before it come.

If you object, how can soules of Saints dead be fetched from heaven, to live on earth againe, with men in their bodies, since it is a damage to be fetched from heaven to earth, & from the bodily presence of Christ and face of God, and innumerable company of Angels, to converse again on earth with men. I answer, this objection supposes the soules of the dead Saints, to be in the highest heavens, which is not so, but if their soules were in the highest heavens, yet it becomes them to do it, to serve Christ, as the Angels come from heaven to serve the Saints, and as *Lazarus* his soule came into his body againe, at the commandement of Christ; but it is likely the soules of the dead Saints, are not in the highest heavens, but in a middle place, better than this world, but inferiour to the highest heavens, which is meant in the New Testamẽt by *Paradise*, in which they have full joy and perfect happinesse, *Heb.* 12.23. and a speciall presence of Christ, *Phil.* 1.23. and 2 *Cor.* 5.6,8. that is, a presence to their minds, which may be, though they be not where Christs body is, and in this place they are kept till this Kingdome of Christ come, and then they shall assume their bodyes, till the worlds end, when with soule and body, they with all other Saints shall goe up into the highest Heavens for ever.

To prove this, there are theſe Reaſons.

Firſt, The Apoſtle puts a difference between Heaven and Paradiſe, in two ſeverall places, 2 *Cor.* 12. 2. 4. and therefore cals it viſions and revelations, in the plurall number, *verſ.* 1. and *Paradiſe* is ſaid to be the kingdome of Chriſt, that ſhall be in this world, *Rev.* 22. 14. compared with *Chap.* 2. 17. Becauſe that which made this Paradiſe, is by Chriſt brought into this world; and into this Paradiſe, went Chriſts Soule, and the Theeves, which was not Heaven, for it is called Chriſts Kingdom, which is only in this world, *Luk.* 23. 42, 43. and its moſt probable, that Chriſts Soule, never went into the higheſt Heavens, till his body went alſo; for his going into the higheſt Heavens, is a going unto his Father, which when he doth, declares his righteouſneſſe, that is, that he is juſtified from all guilt imputed, *Joh.* 16. 16. which he is not till he roſe from the dead, and ſo aſcended in body and ſoule.

Secondly, None but the high Prieſt, went into the *holy of holyeſt*, which taught us that none but Chriſt, and ſo none before Chriſt, ever entered the higheſt Heavens, *Heb.* 9. 7, 8. the way to Heaven was never opened till Chriſt the *High Prieſt*, was entered Body and Soule, (for ſo only he is the *High Prieſt*) and whereas it might be thought, none entered in their own name, before Chriſt, but they might in his name doe it before him. That is not poſſible, for the *High Prieſt* could not ſend any in his name, into the holyeſt, but muſt onely goe in his own perſon, and ſo muſt Chriſt into heaven, for this the Apoſtle tells us, the Holy Ghoſt taught us by that, and ſo Chriſt hath the *High Prieſts* dignitie, that no man but he ever yet came into the Higheſt Heavens, as the holyeſt in the Tabernacle, never had but one man in it, namely, the *High Prieſt*; ſo the higheſt Heavens never had but one man in them, namely, Chriſt, nor ſhall have, till the World ends: and till Chriſt came and went in thither, it was ſhut up and never opened to any, *Heb.* 9. 8.

And whereas it may be ſaid, that the Soules of Saints may goe into the higheſt Heavens, though their bodyes be not.

I anſwer, That the bodyes of *Enoch* and *Elias* were taken up together with their Soules, for they did not dye, but were tranſlated and changed, and ſo left not their bodies behind them, wherefore if their Soules were in the higheſt Heavens, their bodyes alſo were; which is abſurd to thinke that any bodyes were there before Chriſts: wherefore there is a place, and not the higheſt Heavens, in which the Soules of dead Saints are kept, from whence was fetched the

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soule of *Lazarus*, and other Saints, who dyed and were raised up at Christs death, whence they shall come, and being raised shall be joyned to their dead bodyes, and rule Christs Kingdom on earth, Christ himselfe as a man comming visibly with them.

And if you aske, where this place of *Paradise* is?

I answer, It must be below the third or highest heavens, therefore surely it is in the Region or element of fire, where the Sunne and Starres are, or in the highest Region of ayre, which is called heaven in Scripture, for *Paradise* is Christs Kingdom, begun and shall be its perfection, *Rev.*2. Therefore as Christs Kingdom is in this world, and the Fathers in the Heaven, so is *Paradise*. Nor doth this countenance the *Papists Purgatory*, for that is a place of *Penance* and *Satisfaction*, but this is a place of perfect joy and neer communion with Christ (though not locally) in wch they are reserved till the resurrection of their bodyes; a condition much better then that on earth; though short of the highest Heavens, which *Purgatory* is not, but a Prison. Now these Saints fetched from this *Paradise*, and joyned with their bodyes raised from the dead (which is the first resurrection) they rule Christs Kingdom, even all of them, though some of them in more eminent places than others.

Subjects of Christs Kingdom all living Saints, and all People on the earth.

Now for the second thing; namely, the Persons that shall be governed, or the Subjects of this Kingdom. They shall be all that live upon earth, and the place they shall governe shall be the whole world, *Psal.* 45. 16. *The children of the Church* (that is the Saints) *shall be Princes in all the earth*; the wicked on earth shall be ruled like slaves, *Rev.*2.26, 27. the Saints that live on earth, shall be ruled like the *Israelites* under *Salomon*, themselves being as Lords, therefore is Christ called the King of Saints, *Rev.*15.4. where this his Kingdom is described, because all that rule & are ruled there, are Saints, and he makes the Saints Lords & all the wicked slaves.

All the Tribes of Israel shall be converted and made Subjects of this Kingdome.

Now these Subjects of his Kingdome, shall be both their Tribes converted unto Christ, and the Nations of the Gentiles thereof, *Mat.*19.28. it is said, *They shall judge the twelve Tribes*, that is, governe and rule them, not that they onely shall be then governed, but they onely are named, partly because in these latter dayes the conversion of the Gentiles was not then knowne, and partly because in these latter dayes, ten of the twelve Tribes are lost, but shall be found out and made Subjects of this Kingdom of Christ; so *Isa.*24. 23. *God before his ancients shall reigne*, that is, his ancient people the twelve Tribes. *Israelites* and *Jewes* they shall be the sub-

jects of Gods kingdom, *Ezech.*37.21. *Israel* and *Judah* (who never were joyned since they were divided in *Rehoboams* dayes) shall be *one people for ever, under one King David,* that is, Christ typified by *David,* for this division was since *David:* and as the twelve Tribes shall be the subjects of this kingdom, so the Cities of the Tribes shall be built again, and inhabited by naturall Israelites, especially *Jerusalem,* which shall be the most eminent city then in the world, or that ever was in the world, *Psal.*69.35,36. which is a prophesie of what should be done to *Israel,* both as a punishment for their crucifying Christ, *vers.*10. to 29. and also what should be done after Christs death, *ver.*35,36. so *Zach.*14.9,10,11. when the Lord is one King over all the earth, then shall *Jerusalem* be built, and as the Israelites, so all the Gentiles which are Saints shall be subjects of this kingdom, *Revel.*21.24. but the *Israelites* shall have the greatest glory, as the elder brothers double portion, as the natural branches of a stock before a wilde branch ingrafted; therefore it is called the kingdom of *Israel, Act.*1.6. though it contain all saints (Israelites and Gentiles) because its primitive glory and principall, shall be *Israels,* for indeed the *Israelites* shall be first raised to this glory, and at *Jerusalem* will Christ begin to shew himself, and then by and from the *Israelites* shall glory descend to the Gentiles, as the Gospel first did, *Luk.*24.47. there is a double fulnesse of the Gentiles, *Rom.*11.12.15.25.

Jerusalem shall be built again in this kingdom.

Israelites shall have preeminence in Christs kingdom, above all Saints.

One is that which is to be from the time of the *Jews* rejection, till their calling again, *vers.*25. while the Gentiles alone, without the *Israelites* are Gods people, a set number of persons, and a set degree of grace and glory is appointed to them; which accomplished, is called their fulnesse, and till that is fully done, the *Israelites* must be kept out.

Another fulnesse of the Gentiles, is a set number of persons converted to the faith, and certain degrees of grace and glory to come to them upon the taking in of the *Israelites* again to be Gods people, *vers.*12.15. which shall be so great an increase, as if they *received life from the dead,* and shall be much more then what they got by the *Jews* rejection; this indeed is called the fulnesse of the *Israelites, Rom.*11.12. but from this fulnesse shall come in a greater fulnesse to the *Gentiles* then ever they had before, both greater degrees of grace and glory: therefore it is said *the Kings of the earth,* that is, of the Gentiles bring their glory into it, *Rev.*21.24.26. that is, *it swallowed up all former glory of others,* and also for multi-

In Christs kingdom, as al the 12. Tribes,

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tudes there shall be more nations of the *Gentiles* converted then were, even all the nations of the earth, *Mal.* 1.11. Thus much for the Subjects of this kingdom, which shall be a world of Saints with some wicked (few in comparison) slaves and tributaries.

So all nations of the earth shall be converted.

Thirdly, now consider the priviledges of this kingdom, which are wonderfull (as though it be so large yet) first all the Subjects of it that are freemen, shall be holy, and not seemingly Saints, but true Saints, not any sinner, *Isa.* 35.8. and 60.21. *Rev.* 21.27. and 22.14,15. *Zach.* 14.20,21. yea no hypocrite shall be there, *Rev.* 22.15. none that makes a lie, *Isa.* 60.21. (that is, in profession by hypocrisie) as *Tit.* 1.16. and *Rev.* 21.27. nothing that defileth or worketh abomination shall be there (now hypocrites defile and work abominations) for this kingdom being administred by Christ, and so many Saints raised from the dead, how can hypocrites be undiscerned? None are to be in this kingdom, as free subjects of it, but such as shall be saved, being elected, *Rev.* 21.27. Christ the Lambe hath a Book of life, written out of the Book of the Fathers election, in which are the names of all that shall partake of the priviledges of this kingdom, and they are onely such as are in the Fathers book of Election, as appears, because they are opposed to sinners and to the damned, *Rev.* 21.7.8. which are onely reprobates: so that it is most probable, that no person shall be excommunicated as proving bad, nor any of the children of these saints prove naught, but that all that shall be born of them, shall be elect and prove saints. *Isa.* 59. is a prophesie of *Israels* badnesse and helplesnesse before his conversion and call to Christianitie, for the next chapter is applied to it, *Rev.* 21.24. and the Apostle, *Ro.* 11. speaking of their fall now expected after the *Gentiles* applies this, *Rom.* 11.25. to the 33. quoting this *Isa.* 59.20,21. *and shews that all Israel shall be saved*; that is, either all Gentiles and Jews joyned in one in this new world, or all that of Israel shall be converted, and that is all of them, *as all were rejected, Rom.* 11.32. *for they be all elected, ver.* 28. *for the Covenant*; that is, *of election*, (as is explained, *Rom.* 11.27,28.) *is with their seed*; that is, all the children for ever, *Isa.* 59.25. for to these dayes God hath reserved the harvest of his elect to come in, and all former times have had but the first fruits or sprinkling of the elect; for in these times there shall be no sorrow or weeping, *Revel.* 21.4.

All its subjects, except slaves, shall be holy and true Saints, no hypocrites among them.

None in Christs kingdom shal prove bad, and be excommunicate, all their children shall be elect and saints.

Now, if any of these, or their children, should prove hypocrites or wicked persons, it would more grieve them then any outward

affliction, so that they could not have everlasting joy, neither could sorrow nor sighing flie away, as it is propheſied, *Iſa.* 35. 10. Therefore all that enjoy this kingdom, are called the ſeed of the bleſſed, they and their off-ſpring, *Iſa.* 65. 23. and they are called *Gods elect*, *verſ.* 22.

In Christs kingdom holineſſe ſhall be greater then ever it was on earth.

Thus there ſhall be generall holineſſe in all perſons, ſo there ſhall be much holineſſe, greater then ever was, either in Iſraelites or Gentiles, *Iſa.* 60. 21, 22. *Zach.* 12. 8. *Iſa.* 33. 5, 6. *The feeble ſhall be as David, and David as God, as the Angel of the Lord*; that is, as Chriſt: The meaning whereof is, that the loweſt and meaneſt Saint amongſt them ſhall be exceeding high in grace, for they ſhall have very great familiarity with Chriſt, and eminent impreſſions from him, *Rev.* 22. 24. For Satan ſhall be chained up, who is the tempter, *Rev.* 20. 1, 2, 3. and originall corruption ſhall be ſo reſtrained and over-maſtered, that it ſhall not ſell any of them under ſin, or lead them into captivitie to it, though yet it ſhall be in their ſouls, but as an enemy in chains: For ſuch ſhall be the government of thoſe times by Chriſt and the Saints raiſed from the dead, and moſt of the promiſes and threatnings in Scripture accompliſhed, that it ſhall be a life much of ſenſe; little (in compariſon) of faith, and therefore ſhall ſo yoke originall ſin, as that it ſhall get little or no ground of them; and that which crowns all this, is, that there ſhall be no more decay, nor backſliding in holineſſe.

No backſliding in this kingdom.

There hath been an opinion, that there ſhall be a backſliding before Chriſts coming, as indeed there was before the ruine of *Jeruſalem* after Chriſts death, and was a ſigne of it, *Matth.* 24. 12. and perhaps there ſhall be the like before his ſetting up of this his kingdom, but there is not the leaſt hint in Scripture of a backſliding after his kingdom is ſet up, before his coming to the laſt generall Judgement: As for that *Luk.* 18. 8 it is evidently meant (not of his coming to the laſt Judgement, but of his coming in a Providentiall way for a particular help to his people, as the ſcope of the Parable ſhews, *verſ.* 1.) and indeed backſliding is not competible with the glorious eſtate of this kingdom, for there ſhall be no ſighing or teares, and no curſe, but they ſhall obſerve the Lord, *Rev.* 22. 3. Therefore there can be no backſliding, for then ſighing and tears, and a curſe, muſt needs come ſooner or later; and *verſ.* 14. there is the Tree of life, and a right to eat of it, therefore they ſhall not decay, but be over-comers, *Rev.* 2. 7. and therefore God himſelf ſhall be with them, *Rev.* 21. 3. that is, an immediate fellow-

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ſhip with God, and thereby and not by ordinances, but by *God and the Lambe*, that is, they ſhall be edified immediately from God in Chriſt, and as they had before the Sacrament of the Lords Supper, the geſture and manner of which, Chriſt makes a ſignification of this kingdom of his, in which they ſhall rule as he in a kinde of equality, yea in his ſtead, *Luk.* 22.27.29,30. this Sacrament is but to laſt till the next coming of Chriſt, 1 *Cor.* 11.26. that is till he come to ſet up this his kingdom, the priviledges of which it ſeals to us in a fellowlike geſture of ſitting at a table together, and ſerving but till he come and give us this kingdom; it implies that it ſhall then ceaſe and with it all other ordinances, but immediately feed from God in Chriſt.

Now what cometh immediately from God is not ſubject to change or decay, as the higheſt heavens, and that earth which was without form, called a *Chaos* created in the beginning of the firſt day, and alſo the ſoul of man, theſe things made out of nothing immediately from God, decay not at all, whereas all other things created out of ſomething elſe, are ſubject to change; wherefore ſince there ſhall be the Throne of God and of the Lambe, they ſhall all ſerve him, *Rev.* 22.3. and Chriſt will hold them up in fulneſſe of grace, though not in full perfection of any grace, till the laſt generall Judgement and their tranſlation into heaven; which tranſlation of theirs ſhall not be from a delivered eſtate, but from an eſtate of greateſt holineſſe that ever was upon earth; for therefore is that holy and glorious eſtate provided for them on earth, to prepare them for heaven; therefore they muſt not be delivered from it when Chriſt comes to fetch them to heaven at the laſt Judgement.

And as there ſhall be a fulneſſe of holineſſe, ſo there ſhall be a full and preſent anſwer to all their prayers, *Iſa.* 65.24. in that there is no ſin to keep good things from them, or to ſeparate between their God and them.

The ſecond Priviledge of Chriſts kingdom, a fulneſſe of all temporall bleſſings.

Secondly, whence followeth that there ſhall be all fulneſſe of all temporall bleſſings, as peace, ſafetie, riches, health, long life, and whatſoever elſe was enjoyed under any *Monarchy*, or can be had in this world, *Rev.* 21.7. they that ſhall enjoy this Kingdom which is deſcribed from *verſ.* 1. to 7. are called over-commers, and that which they ſhall enjoy in it is the inheritance of all things, that is, what ever can be had in this world, that may make their lives comfortable, they ſhall have for them and their children for ever, and that

that with a peculiar sweetning, for through them they shall have God for their God, and they be his children also, *Isa.*33.16.to 23. where fulnesse of peace and quietnesse is promised to the Subjects of this Kingdome, *vers.*24. and exemption from all bodily troubles, which also with abundance of all things, is promised, *Isa.*35. throughout the chapter, and *Isa.*60. throughout; so *Isa.*65.13.to the end, it is meant of this Kingdome; for he saith that *vers.*17. which is applyed to this Kingdom onely, 2 *Pet.*3.13. *Rev.*21.4,5. *of making new heavens and earth*; and in this Kingdom shall be long life, an hundred yeares shall every one have, and no infant or any other shall dye sooner; they shall last long as a Tree, *vers.*20.23. and there shall be no sickneſſe or griefe or trouble to consume their strength, and thus it shall passe from Father to sonne, unto many generations, that is, many hundred yeares, *vers.*21,22,23. but the wicked among them, though they live long, shall be cursed, *ver.*20. *Zach.*14.11. *Rev.*21.4. *There shall be no more death*, that is, not an exemption from a naturall, but there shall be no violent or untimely death, by any griefe, sicknes and trouble, therefore when *David* was to have the *Temple* settled in his sonne *Salomon*, it is promised the *People should have a place of their owne*, and not wander or be afflicted any more, 2 *Sam.*7.10.12,13. in reference to which it is said of this Kingdom of Christs, which was to come under the *Seventh Trumpet*, *Rev.*11.15. I say it is said of this Kingdom and that with an Oath to assure us of it, *That there shall be time no longer*, *Rev.*10. 5,6. that is, no longer time for sinne, misery and sinners to sway in the world: For of this it is principally meant, *that old things are passed away, and all things are become new*, *Rev.*21.4,5. wherefore in the time and dayes of this Kingdom it shall be as in *Salomons* time, 1 *King.*4,21. *The People of Judah and Israel were many as the sand of the Sea, eating and drinking, and making merry.* In this time they shall *Plant, build, marry, beget children from generation to generation, in perfect peace*, and though they shall dye at last, yet it shall be in *a full old age*; but their children shall grow up in their roome, for all the wicked in the world, shall either be ruined or enslaved, and Sathan wholy restrained from tempting them to sinne, or others to trouble them, and originall corruption shall be kept in, as not to break forth in any grosse way, *therefore no affliction shall break out upon them*; but as sinne shall so dwell in them as they shall need Christs righteousnesse to justifie both them and their works; so that as they shall be *lively sinners*, though greatly sanctified, so shall

death,

death, though no other affliction before death seize upon them. This shall be the glory of the estate of Christs Kingdome, a middle state betwixt the state of ordinary Christians and heaven, which most take for heaven, *for heaven is so high above our capacities, that we cannot conceive it till we have enjoyed this of Christs Kingdome*; and of this Kingdome there is almost all that we have said, recorded by way of Prophecy together in *Psal.* 97. which Psalme the Apostle shews is meant of Christ, *Heb.* 1. 6. because he applyes to Christ what is said in this Psalme, *Worship him all yee Gods or Angels*, for if *Princes* be called *Gods*, then much more may *Angels* be so called, who are *Thrones* and *Dominions*, and the *Psalme it selfe sheweth its intent is the Kingdome of Christ*, and so that in the *Hebrewes* shews: for *Chap.* 1. 5. he had spoken of Christs birth, now of his *eternall generation of his Person* (*This day have I begotten thee*) and the birth of his humane nature in the fulnes of time (*I will be to him a Father, and he my sonne*) then he proceeds and saith, *when he brings him into the world*; that is not at his birth (of which he had spoke before) but at his bringing him to reigne (for so the *Psalme* quoted carries it) *Christ shall come with his Fathers glory, and by his power into the world to reigne*; then shall the *Angels worship him*, for they shall wait on him as his servants, *his dominion shall be over the earth*, that is, the continent & multitude of Iles, *Psal.* 97. 1. And its said *he reigneth*, because its a sure prophesie, & so speaks as if it were in present, as is usuall in the Prophets to speake as in present of a future thing, *He shall with majestie and with justice, verse.* 2. that is, *rewarding the righteous, and punishing the wicked, whom he shall destroy round about with fire, verse.* 3. and his Majestie shall be evident to all, *verse.* 4, 5, 6. whereupon shall follow *shame and amazement to all sinners, verse.* 7. even to such as he kills not; which sinners are set out by one sinne for all the rest, *viz. the breach of the second Commandement*, because of that is God jealous; and because a maine sin in Popery, in whose dayes *Christ shall come and set up his Kingdome*, is Idolatry against the second Commandement.

Thus also all they who are to enjoy the priviledges of this Kingdome of Christ, are described, *by not being infected with Poperie*, *Rev.* 14. 2. & 10. 4. And therefore such onely are said to *escape the poyson of Poperie, whose names were in the Lambes Booke, Rev.* 13. 8. that is, *inrolled to enjoy the Lambes Kingdome*, as is expresst, *Rev.* 21. 27. For as the Father hath a Roll of all such as shall live in Heaven, (which is his Kingdome) so hath the Lambe for his Kingdome; and this is subordinate to that, whosoever is in the one, is in the other:

ther: *And not onely such are in the Lambes Booke as escape Peperie,* but all Saints from the worlds beginning; for ever since was he slaine, and thereupon had a Kingdome assigned him, and a Booke, in which he inrolled all for whom he dyed, as *Rev.* 13. 8. *As all sinners shall be ashamed*; therefore when Christ reigns so shall all Saints be joyed (and especially the *Israelites, whose glory shall be chiefest, Psal.* 97. 8, 9.) *for they shall have at his Kingdome a Harvest of light or joy, Isa.* 65. 14. 17. The seed of which is sowne in Gods purposes and promises, and in their holinesse & afflictions; in which, though the *Harvest of their joy appeares not*, but is covered, yet it shall surely spring up at this Kingdome of Christs: And in hope of this, the *Saints should greatly joy* all present, as shall be shewed afterwards; *and in pledge of this, they have all present deliverances, verse.* 10. Thus much for the Evening, or first part of Christs Kingdome.

A little disturbance Christs Kingdom shall have.

Now, when this Kingdome of Christs hath lasted to many generations, the slaves and tributaries to this Kingdom will be growne to multitudes, so prophesied of under the name of *Gog* & *Magog*, *Rev.* 20. 8. *Ezek.* 38. 39. *upon whom the Devill shall be let loose, to stir them up to combine to ruine the subjects of Christs Kingdome*, which Satan shall draw them to by some deceitfull trick, *Rev.* 20. 7, 8. For if they were not deceived, they would never be drawn to assault the Saints, *of whose glory and power they had experience through so many generations*: Which trouble to the Saints shall not be long, *but for a little season, Rev.* 20. 3. For it shall onely be a violent and sudden assault, the Devill having been so long restrained, being now at libertie, *will violently, in a most sudden hurry, draw in all the wicked of the Earth to assault the Saints*, but there shall not a haire of any of their heads fall to the ground (for they were set above all trouble at the beginning of Christs Kingdom) *but Christ will suddenly come from Heaven, and with fire kill all these wicked ones, Rev.* 20. 9. even every Mothers child at this his coming, *he will not leave one wicked one on Earth* whom he will not slay, for this is the onely time for their first death; *Every wicked one must dye* (as *Heb.* 9. 27.) *and then come to Judgement.* And the wicked that live to the approaching of the last judgement, *shall dye a violent death*, every one of them in the world: and this is the third and last coming of Christ (which hath been onely considered, and the former, namely, his second comming, hath not been minded.)

Christs third and last comming.

Thus by his second and third comming, *He will ruine a world of Nations, even all that are wicked*, with a first death (besides their second death, *to which he will condemne them at his last generall judge-*

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ment, Rev. 20.14,15.) even as is said of him, *Psal.* 2.8,9. *Psal.* 45.5. *Ps.* 110.5,6,7. But at his first coming, when he came to live on earth like one of us, *he came not to hurt any, but to save, Joh.* 3.17. *Jo* 12.47. *And Christ stayes thus many when he comes to reigne*, because his *Foot-stoole, which they be*, is so much the higher, *Ps.* 110.1. & his glory the more: Therfore, *Ps.* 97.7. *in his Kingdom he is high above all*; therfore the Father also reprobates so many wch are to be his foot-stoole.

How Christ begins the last generall Iudgment.

And this occasion will Christ take, to come to the last generall Judgement: *not any back-sliding of his people*, but an assault of the wicked against his people; whom to destroy, *Christ will come from heaven, and so begin the last generall Judgement*; before which he will also *in a moment, in the twinckling of an eye, change the bodies of all his Saints that are not dead before, but alive on Earth at this his comming*, 1 *Cor.* 15.50,51,52. Which change is equivalent to death (for all must some way or other dye) but the wicked then alive on Earth, *shall be killed with fire* every one of them, & not one left at this time: *but the Saints then living shall bear a change of a moment*, a great difference twixt them & the wicked, *and he will raise up the dead bodies of the Saints*, who lived and dyed during this Kingdom of Christs, and they together who were living at this last comming of Christ, *but were changed in a moment*, shall all together *meet the Lord Jesus in the aire*, coming from heaven againe, and after this *shall never be absent from him any more*. Christ indeed went from them the two former times, after he came to them; but after this comming, *he will take them with him, and they shall never be parted, because he hath now gathered together all the elect*, and ruined all the wicked, which was never done till now.

For this purpose, consider 1 *Thes.* 4.13. to 18. in which place, the Apostle speakes not of the beleevers then living (though he speak it in their person) *nor of them who should live at Christs first comming to set up his Kingdome*, for they shall not then be killed, though the ungodly shall be then slaine (as was shewed before) but the Apostle saith it of them *who should live when Christs comming was to the last generall judgement*, for he speakes of them *who should not dye, but be changed in a moment*, which befell not the Apostles, nor any beleevers in those dayes, but is to be the Lot onely of those who lived in Christs Kingdome, and that at the *dawning of the morning* of it, immediately before his coming to the last and *generall Judgement*; *and they that slept*, that is, dyed in the time of Christs *Monarchy*, should not be behind them who were alive at Christs last coming, *for they should be raised up first*: For at the last coming of Christ, *he will come*

and joyne himselfe with them who were governing the world all those Ages of Christs Kingdom, and the Saints who lived and dyed during that Kingdome shall be first raised (that is, before the wicked) and then *they that be alive shall be changed* (equivalent to death) but though alive *they shall not prevent the dead*, 1 *Thes.* 4. *and then shall all the wicked be raised* from *Cain*, *Rev.* 20. 9. to the end: This is the second and last *Resurrection*, so that they who live at Christs comming *shall not prevent*, that is, be with Christ before them that dyed during that time of the reigne of the Saints over the world, but one as soone as the other shall meet Christ. And so this place in the *Thes.* doth not prove, that all Saints shall lye dead till Christs last coming to generall Judgement; but they who after Christs comming, and setting up his Kingdome, *shall live and dye*, they shall live and dye, *they shall be raised againe, and be with Christ* as soone as the Saints living when Christ comes: but the Apostle speakes of this farre distant time, as if it were all one, (as I shewed before.)

Now, when Christ thus comes and reignes over all the wicked, and changes the bodies of all living Saints on earth, and raiseth up all the dead Saints who dyed during that his Kingdome in which *the Saints reigned*, and raise up also all the wicked, dead from *Cain* to the last wicked man (for all the wicked that were deadly dead all the time of this Kingdom of the Saints, at last *they shall be raised up*) and *then is the Dawning and the Morning of the Day of Christ*; compared with which, the former part of Christs Kingdome was but a Night (though in it selfe most glorious) for in it,

The Morning or most glorious part of Christs Kingdome.

First, Christ shewed himselfe, but withdrew, and ruled by Saints raised up from the dead; *but now Christ shall never withdraw from this visible Throne, till he end all and resigne the Kingdome, and all be translated from Earth to Heaven.*

Secondly, Before all the Saints formerly dead lived, but none of the wicked, and the Saints living on Earth lived in a mortall way, and the Devill was onely chained up; but now all Mankinde shall be raised up and live, *and all Saints shall be glorified in body*, as Christ is, *Phil.* 3. 21. 1 *Joh.* 3. 2. Whereas those of Beleevers, who lived in the first *Resurrection*, and ruled the world, had their lustre of glory, which held *as Christ had the fortie dayes on Earth* after his *Resurrection*, and *all Angels and Devills shall be judged, and all tongues shall confesse Christ to be Lord*, whilest every Angell, Saint, Sinner, Devill, shal be absolved or cõdemned by Christ in his own humane nature.

Thirdly, Before the Earth was full of Peace and Fruit as it could be, whilest inhabited by sinners, though sanctified; but now, in as much

much as all Mankind have dyed or have bin changed or tranſlated, *the Earth and all Creatures ſhall be delivered from the Curſe*, vanitie and bondage inflicted on them when Death was on Mankind, *and then ſhall all the Creation be in its primitive glory as it was in the firſt Creation*, which is that it hopes for, *Rom.* 8.19. to 24. For that place cannot be ment of the firſt time of Chriſts Kingdome, but of this laſt part of it; for all Beleevers (not onely ſome) *ſhall have the redemption of their bodies, verſ.* 23. which all have not in the firſt part of Chriſts Kingdome: nor can it bee ment of Heaven, for into that none enter but the Elect, but here *every Creature ſhares with Beleevers in a proportion*: therefore its ment of this generall time of Iudgement: during all which time (how long ſoever it be) and it ſhall be a long time (as we ſhal ſhew hereafter) *all the Creation and every Creature ſhall bee in its firſt glory as when Created*, and not in vanitie and bondage, that is, not abuſed to other ends then God made them unto, namely, *to ſhew forth Gods glory* and not to ſerve men in a way of ſinne: *and all this ſtate of glory of every Creature ſhall be beheld by all men rayſed from the dead.* Saints and Sinners, *the one ſtanding on Chriſts right hand, and the other on the left.*

Now, when this is, *then ſhall that Iudgement be which we call the Day of Iudgement, Matth.* 25.31. to the end, as *Rev.* 20.10. to the end: which finiſhed, *the Saints ſhall be all carried with Chriſt for ever into heaven, and the Wicked ſent with the devill into hell.* Which *hell* ſhall not be that which is now called and uſed for *hell*, but another; for the *hell* that now is, is but a *priſon*, and not the place of *Execution*, and ſerves onely to reſerve condemned ſpirits, which have no bodies, till the execution at the laſt day, at which, this *Hell* that now is *ſhall ceaſe and be ſwallowed up, Rev.* 20.14. Now, this *hell* which is at preſent *either in the aire or ſeas* (for the ſpirits and ſoul's of the damned wanting bodies, may be in either place, *becauſe they do not ſo take up roome as bodies do*) The Sea is thought to be *hell*, becauſe *the devils called their place the deep, Luk.* 8.31. *and did run their Hogs into the Sea*, as if there was their place. But ſome rather think that *Hell* is in the aire, *in that the devils are ſaid to be there, the prince of the aire:* but if it be in the aire, its in a lower Region of it, for in the higheſt Region of the aire, or in the fire, which is next above it, is *Paradiſe*, and the place of dead Saints ſouls. But I think that *hell* ſhould not be in the aire, becauſe all the aire in *Scripture*, even where the birds flie, is called *heaven*. But to be ſure, in ſome of the places of Aire, or in the Waters, is *hell*, and not in the earth; perhaps *Of Hell.*

haps its in *thoſe waters which are above*, *Gen.*1.6,7. Indeed *the Apoſtle ſets out them in hell, by being under earth*, *Phil.*2.10. not to ſhew the place, for under the earth is nothing but the water and aire, in that the earth is the center and globe, environed with the water and aire, and heavens, but to ſet out their baſe and condemned eſtate, they are trod under-foot *as the moſt baſer of creatures*, all other being on or over the earth, and the dead bodies are under earth, *which yet muſt bow to Chriſt*: But the *hell* which ſhall be the *everlaſting torment of all the damned*, ſhall be all this lower and viſible world, all the places of *earth*, *water*, *aire*, *ſun*, *moon*, *ſtars*, and the *fire*, called *the heavens and the earth*, (namely, all the heavens but the third and higheſt) that is, all that that God made the firſt part of the firſt day, before he made the Light, which is alſo called Earth, *Gen.*1.1. and the heaven there is onely meant the higheſt heavens: For out of that earth which was a dark confuſed lump (and is therefore called a *Chaos*) *verſ.*2. *God afterward made the other lower heavens, as the light*, that is, *the element of fire*, *ver.*3. and the *aire*, calling it *heaven*, *ver.*8. ſo that all theſe lower heavens and earth habitable, and every creature and ornament were made out of that *Chaos*, which God created immediately.

Now, at the worlds end God will reduce all theſe to that *Chaos* which they were at firſt (*as he doth mans body to that duſt it was made of*) and leave no order, comfort, or delight in any place, nor any light (therefore *Hell is called utter darkneſſe*) but a meer place for their bodies to ſubſiſt in, which ſhall live without aire, becauſe *they ſhall be made immortall*, to be tormented for ever. For the things which God immediately made out of nothing, ſhall never change (*as the higheſt heavens, and the Angels in them, and the ſouls of men*, and this *Chaos*, call'd the Earth) but all other things, being made out of ſomething, even out of this earth or *Chaos*, they ſhall after a time change, and ſo all this world ſhall come to an Earth or *Chaos* again. *Rev.*20.11. *at the laſt Judgement the earth and heaven vaniſheth for ever*, that is the earth and heaven made out of the *Chaos* the ſecond and third day, *Gen.*1.9 10. *and they and all works in them returned for ever to a Chaos*, or firſt dark earth and lump again. So that this viſible world is but as a Stage, on which God and man and devils ſhall act their parts, and then it ſhall be removed, and all the furniture thereof; which alſo is deſerved by mans ſin, for whom it was made, and on whom God beſtowed it: *and ſurely, if Chriſt had not kept in and upheld it*, *Heb.*1.3. *it had run into this Chaos ſo ſoon as man ſinned*, for confuſion is ſins proper effect;

but

but Chriſt took it up and upheld it, becauſe he meant to have a kingdom in it: which had, and reſigned, then ſhall the world turn to confuſion, and become that *Chaos* or earth made at firſt, *and ſo the place of ſinning ſhall be the everlaſting hell, and men of earthly mindes ſhall have an everlaſting earth,* (as it is called, *Gen.* 1.1. but not ſo comfortable as this is) to be tormented in: And thus as God in an eternall Counſell had ranked all reaſonable creatures into an eternall eſtate of two ſorts, *joy or pain,* ſo he did make in time two places, *heaven and earth,* immediately out of nothing, to be eternall places, the one of *joy,* the other of *torment.*

Thus you ſee when *hell* was made, but it was quickly covered, and ſhall not be uncovered till Chriſt doth it at the laſt day; at which time when Chriſt hath *all enemies under his feet, even death* (*for after the firſt reſurrection none ſhall die any more*) and *hell,* that is, then preſent, *hell* that now is, 1 *Cor.* 15.26.28. *Rev.* 20.14. *He caſting away all death and hell,* (that is, ſwallowing up all miſerie in hell torments) then he reſignes his kingdom, that is, his adminiſtration of things to God, and leaves this world to what it was at firſt, and would have been ſo ſoon as man ſinned, if he had not ſtept in, and all Angels, devils, and men fall into thoſe eternall ſtates and places in which God the Father beheld them in his eternall decrees of Election or Reprobation, and ſo the Fathers kingdom come in; namely, *that eternal eſtate which is called his kingdom,* *Matth.* 13.43. And as all Counſels about the creature begin in the Father, ſo they end in him, *and he is for ever all in all through the Son and holy Ghoſt,* 1 *Cor.* 15. 28. Thus much for the manner of Chriſts Kingdom.

Thirdly, conſider we the time of its continuance, how long it is to endure, as every age of mankinde (as well as every man in particular) and every *Monarchy*; for Chriſts kingdom being in the world, is alſo to receive a period or end, though yet this *Monarchy* of Chriſt hath no end (as we ſhall ſhew anon) in ſome ſenſe, *yet in a true ſenſe it hath an end, and ſhall be reſigned and finiſhed,* or as that Text ſo oft quoted ſheweth expreſly, 1 *Cor.* 15.24.

Now to finde out its time of expiring, and ſhew how long it is to laſt, it wil be conſiderable that there is of Chriſts Monarchy a double eſtate; One is, *the evening or firſt part;* the other is, *the morning or latter part.* Now it is the firſt part or *evening* which is uſually taken for Chriſts kingdom, and is that of which we are now ſpeaking, *and the duration of it is expreſly determined by the Scripture,* which ſaith, *it*

At his periods were from 14. to 14. generations, ſo his kingdom will be 10. generations.

it shall be a thousand yeers, or ten generations, *Rev.* 10. 4. it is observable, that in all other prophesies, times were obscured, by speaking generally (as *a time, times, &c.*) or at plainest, putting *dayes for yeers*, as *Dan.* 12. 11, 12. but here is plainly said, *a thousand yeers*, so that it is not to be questioned or interpreted as a dark saying, for so we should slight and sin against Christ, *whose death and resurrection bought this opening the Book*, *Rev.* 5, 6, 7, 9. that whereas before all prophesies were sealed up, as *Dan.* 12. 4. 8. *now they be open*, as *Rev.* 5. 6. 7. 9.

I know; the taking this in the *Revelation*, of *a thousand yeers* literally, hath for a long time, and of old, and to this day, been condemned by worthy men for an Heresie; *But God left the next Ages to the first after the Apostles, to fall into divers mistakes, for the bringing error and darknesse, out of which Anti-Christianisme was to arise*, for many generations; amongst which, this was one, *That they abused this sweet and refreshing Prophesie of Christs kingdom lasting a thousand yeers*, and perverted their opinion of it to a kinde of *Mahumetan Paradise*, of sensuall and sinfull pleasures. Wherefore holy men taking up that opinion as they laid it, never examined it, to find the gold and separate it from the drosse, as it was done also (and is to this day with divers other opinions by Popery abused) and so they found not out a spiritual sense of every Scripture, which contained any thing about this kingdom of Christs; and carrying it spiritually, they rejected all literal sense in it: and they were not wholly mistaken, for there is a spirituall sense in most of those Scriptures, besides a literal (as was shewed before.) *That which is literally applied to this time of Christs kingdom, Rev.* 21. 4, 5. *is also spiritually applyed.* 2 *Cor.* 5. 17. But their error was, that (*though truly they expounded these places spiritually*, yet) they rejected all literal sense of them; whereas, besides their spirituall sense, they had a sense literall, respecting this time of Christs kingdom. *And it is clear, that beyond the first Age, even an hundred yeers after Christ, it is recorded by one who lived in the daies of the Apostle* John, *who was the last Apostle, it was the joynt opinion of all beleevers, that Christ should have a kingdom on earth, which should* (*after it was come to perfection*) *endure a thousand yeers.* And this is the time which I cal the *evening or first part of Christs day*, & its duration, besides the time of its imperfection, or *embrionie*, before it be setled. Now, there was not any of the foregoing *Monarchies* of the world, which in full state and strength endured so long. The first *Monarchy*, ỹ *Babylonian*, was but

70. *yeers*

yeares, the Grandfather, Father, and Child; and so we might shew of the rest, that they were much short of this of Christs continuance. Yea, that of *Israel*, which fore-shewed this of Christs, rose but up in *Saul* and *David*, was perfect in *Salomon*, and declined in the next, in *Rehoboam*.

Now, *when these thousand yeares are expired, there shall be a little interruption for a while*, *Rev.* 20. 3. by the letting loose of Satan, and his stirring up *Gog* and *Magog* to disturbe this Kingdome, *Rev.* 20. 3,7,8, 9. *but it shall be but a little while*; onely a Combination and an Attempt, but no hurt, but fatall ruine to the enemy (*but till the thousand yeares bee expired, there shall not be any attempt against the Kingdome*) And when this interruption of Cloud is blown away, there shall arise the *Morning, or latter part, and most glorious time of Christs Day and Kingdome* (that which wee call the last Judgment) which shall last a great while: indeed the Scripture sets not down the time how long this shall last, but it is evident it must last a long while.

A further description of the Morning, or most glorious part of Christs Day and Kingdome which is the last Iudgment, and shall last very long.

First, I know not, but it may last *a thousand years*, as the other is to doe, *because this is the time in which Gods Mercy, Iustice, Truth, Power, &c. is to be gloriously revealed before all Mankind and Divels, and the Truth of every Tittle of Scripture cleared, and the Reason and Righteousnesse of all Gods administrations to Men and Divels revealed*, *Rom.* 2. 5. So that every sinner is to be silenced in his reasonings, or convinced, that he said and thought amisse, *Iude* 14, 15. Now this must require much time.

Secondly, *This is the time in which Iesus Christ is to triumph, and Lord it over all reasonable Creatures, to be worshipped and acknowledged by every one in Heaven, Earth, and under the Earth*, *Phil.* 2. 10. 11. which is referred to this time, *Rom.* 14. 10, 11. For during the other part of Christ his Kingly Reign in the thousand yeares, he is not alwayes visible; but if he were, yet they under the Earth, the dead Reprobates from *Cain* to them that were slaine when he set up his Kingdome, *do not bow to him, and with their tongues confesse him*; and the Divels then are chained up, but they do not bow to him: But at this time shall Christ sit on the Throne of his Glory, *and every knee shall bow to him, and every tongue shall confesse him Lord*; therefore surely it shall be no short time. In all the time he is to have when he resigns, the Kingdome and People are divided according to Election and Reprobation: wherefore this being all the time, surely it will be a long time: *This is the reward of his great suffering, a Re-*

ward having respect to all Creatures (though in respect of the Elect he hath another Reward) *Phil.*2.10,11. *Therefore God hath given him this name*: Of this, God hath much spoken of to him, *Psal.* 110.1. and to his enemies and people, and Christ hath sitten waiting till it is done, ever since his Ascension, *Heb.*10.12,13. Therefore, surely God will not huddle it over in a small or short time. God hath given a long time to every work, to *Satan*, to *Antichrist*, and will he straighten Christ in this his time? When workes in which God is glorified but by accident, have a long day; shall not Christs day be long, in which God is so directly glorified? *Phil.* 2.11. *There can be no work, besides Heavens glory, so pleasing to God and all Saints, and so comely in it selfe, as this, for Christ to sit on the Throne, and all knees bow to him.* Therefore, as we do with works comely and very pleasing, God will draw it out, and lengthen its time.

Thirdly, Because the solemnity of it were to little purpose, if it were not to last long (*as we deride great preparations and pomp for a short shew*) *the whole Creation groans for the Liberty and Glory of this time, Rom.*8.19.22. for this place as was before shewed, is necessarily meant of this last and generall Judgment, and onely of it, *every Creature in specie or kind shall be eased of the vanity which Mans sin and Gods Curse hath loaded it withall, and shall have its primitive glory which it waits for*, and it shall last but till this day of Judgment lasts. Now, to what purpose were that *omnipotent restitution of all things*, and that large expence of rich Majesty and Bounty, to cloath all Creatures with glory, if it were to be but for a little season; surely, this is all the time in which *Sinners and Saints, good and bad Angels, shall be in one place*, and in which Mankind shal behold the glory of this visible world made for them, and subjected to them in the Creation; therefore the time shall be long.

Object. *But if this time be so long, the Saints shall be kept long from heaven.*

Answ. First, I answer: God that hath eternity for them in Heaven, may lengthen out their time in this world, and yet recompence them.

Secondly, This is a Heaven, a Paradise, and fit and next preparative for Heaven; who can lose, by being kept from Heaven, by beholding Christ his most glorious Triumph over all Creatures?

Object. *What shall be done to take up so much time?*

Answ. All Gods Attributes shall be set open before us, as hee hath declared

declared them in the Word, by *Creation*, *Providence*, *Redemption*; and Chriſt his higheſt Kingly Glory ſhall be ſhewed us, *on which alone one might gaze a thouſand years:* with great joy, *the whole Scripture in every Tittle of it ſhall be ſhewed to be fulfilled, how every act of God in the world is according to it, in ruling the world by the Word, and by it he made it, and according to this word ſhall be ſhewed to us, the reaſon of every dealing of God, with Saints and ſinners, and all the works of Angels and Divels which are infinitly more and greater then Mankind, becauſe they have ever wrought ſince the world began and are mighty in wit and ſpirit) and all the world of mankind ſhall be revealed to us all, yea the ends, intents, and counſels of mens hearts ſhall be made manifeſt, not onely to the mans ſelf but to every one.*

In a word, every act of reaſonable Creatures, being immortall Crea- Creatures (though the body once dye) is immortall the thoughts, words, acts, and ſhall not onely abide for ever in hell or heaven, but ſhall be revived and brought forth before all the world in this great day in as much as every thing was in Gods ſight, it ſhall be openly ſhewed before all the world, this is taught when it is ſaid, *Every thing ſhall be made manifeſt*; for this is to make them manifeſt when they be declared before all.

And all thoſe works from Adam to the laſt of mankind ſhall be orderly and cleerly proceeded in by bookes, Rev. 20.12. as in a Court of Juſtice, wherfore we need not run hazard to know what is done in other places, for wee ſhall ſee and hear all one day, and this may well take up much time though by an infinite power God will do it, yet it ſhall be done by Chriſt, as man, and before men and therefore leaſurely.

Now when this work is diſpatched, and the finall ſentence is pronounced upon all Creatures, both the *bleſſed and curſed*, as is expreſſed, *Matth.* 25, 31, to the end, *then will Chriſt reſign the Kingdome to the Father, and this world, together with his Kingdome ſhall end.*

Object. *But you will ſay though this be long that Chriſt ſhall reign, yet its not ever, but its ſaid that he ſhall reign for ever.*

Anſ. I anſwer, it is ſaid to be for ever, though it is thus, and at this time to end (as the Apoſtle ſaith expreſly, *he ſhall then reſign*) yet its ſaid to be for ever.

Firſt, becauſe its to be to the worlds end, and the end of time, and therefore is truly for ever, as *Moſes Statutes* were ſaid to be, becauſe to laſt till Chriſt came, and the end of that Diſcipline, Chriſt and his Saints ſhall ſtand on the earth at the latter day, *Iob.* 19.25. that it, ſhall be the laſt who ſhall rule and poſſeſſe the Earth, for ſo ſoon as they reſign all, this World ſhall end.

Secondly, because this Kingdome shall never be swallowed up by any other or after *Monarchy* (as the former were by the latter, and all by this of Christ) therefore it is said, *Dan.*2.44 *It shall not be destroyed, it shall not be left to other people.*

Thirdly, because it lasts long, yea longer then ever any *Monarchy*, *and we say of long lasters, that they last ever.*

Fourthly, because though his Kingdome be resigned, *yet it is but a translation, or swallowing up of it into glory*; it remains, but is perfected not in the Sons, but in Gods hand; not in this world, but in heaven.

The estate also of the Church shall never decay in grace or peace; though once it shall be assaulted, *and the Saints after this Kingdome shall never dye, they who lived and dyed before it began, were raised up and dyed no more, they who lived in the* 1000. *years of it dyed, but together with the Saints found alive at Christs last comming, they are raised up and changed, and are all with Christ during the last Iudgment, and when it is done, they with him go into Heaven, and are ever with the Lord,* 1 *Thes.*4. therfore in these regards is that true, *Psal.*102. 27,28. *God hath no end of yeares, and the children of his servants shall continue, and be established before him*, that is, abide for ever in glory as he is. Thus much for the third thing, the Duration of Christs Kingdome, how long it shall continue, and when it shall end.

Now followeth the fourth thing to be considered, namely, the beginning of this Monarchy, when the time shall come that it shall be set up.

This *Monarchy* of Christ is to be the last in the World (as it is to last to the end of this world) *and therefore it is to begin when all the foure Monarchies are expired and ended, Dan.*2.34. *this stone is to smite the Image on the feet*, that is, it is to be set up, when the *Monarchy* is passed the *Head*, *Armes*, *Brests*, *thighs*, and is come to the *Legs*, and that in the *Feet*, or *Toes* of it, which is the fourth and last *Monarchy* namely, the *Roman*, after it is divided into the *East* and *West Monarchy*, and their *Western* is broken into many petty Kingdoms, *then when their Reign is expired, shall the Monarchy of Christ come, Dan.*2.44. In the dayes of these Kings, not one, but many, when many Kingdomes are made up out of the *Roman Monarchy*, *shall God set up Christs Kingdome*: so *Dan.*7.3,27, &c. *Foure Beasts, that is, States and Monarchies* (though called *foure Kingdomes.*) The first, was the *Babylonian* then in being, and expiring; the second, the *Medes* and *Persians*; the third, the *Grecians*, under *Alexander*, as a *Leopard*, and with wings swiftly over-comming the world; the fourth, the *Roman which was stronger, and more stronger then all the former*, because of the many changes that should be in it, as *Ten Horns or Kingdomes rise out of it, and among them, another fearfull little Horne, Dan.*7.7. which is interpreted, *ver.*9,20,23,24 &c. The

sum

sum of which is, *that after the Romans Monarchy was parted in two leg*, the *Eastern and Western Monarchy, in this Western Monarchy* (for the *Eastern*, which contain now the *Persian*, and much of the *Turk*, *Tartar*, &c. he passeth over) in that the Churches were in those dayes to be in the Western parts of the world; I say, in this *Western Monarchy should ten Horns or Kingdomes arise, and among them another little horn, most blasphemous.* Now by the *ten Horns*, are *meant ten Kingdomes*, *which rose out of the Western Roman Monarchy, and by the little Horn so blasphemous, is meant the Papacie*, which rose up among or together with their *Ten Kingdomes*, as is expresst *Revel.* 17.12. For, about the same time that the *Bishop* of *Rome* usurped Papall Dignity or Authority, these Kingdoms in *Europe* began to be set up, and to become severall distinct Kingdomes: but by the *little Horn*, is meant the Papacy, as appears, because of its base words, *Dan.* 7,8.21,25. and its continuing for a *time, times and half a time*, is onely applyed to the *Papacie*, *Rev.* 12.14. *Dan* 12,7. and is the same time named in the same phrase, and the same Oath, which in reference to the *Papacies* prevailing is used, *Rev.* 10.5.6 and therefore he saith, *time shall be no longer* expressing the end of the Papacies prevailing by the general phrase of the time, because it was prophesied of in *Daniel* in those dark phrases of *time, times and half a time*, now whereas it is said to rise up after the Ten: whereas *Rev.* 17.12. the Beast or Papacy is said to be *one horn with the Ten to be ruinated, ver.* 16. whereas this roots up *three of the ten Kingdomes or horns*; I think in *Daniel* is meant the whole Kingdome or the Papacy, but he instanceth in the last Edition of it, in which somewhat of the Popedome shall be ruined, but yet shalbe Papall and Antichristian (as perhaps the faction of Jesuits) but this going immediately before Christs Kingdome and lasting to it as *Dan.* 7. declares, it must be meant of the Ten Kingdomes with the Papacy, because the *Revelation* shewes that these immediatly go before Christs Kingdome and are swallowed up by it. *Rev.* 12,23. to 16. 2 *Thes.* 2.8. *Rev.* 17.12.13.14. Wherefore to find out the beginning of Christs Kingdome, wee must search out how long this part of the Roman Empire, which fell into *ten Kingdomes*, and the Papacy shall endure, *for their end is the beginning of Christs kingdome.*

Now, how long this Papacy shall last, is told *Daniel*, but hidden'y and sealed up, so that he could not understand it, because it was about the Gentiles converted, which was a mysterie not known till Christ came, *Dan.* 12.6,7,8,9. *But in the* Rev. *Christ by his death purchased the privilege to open this secret, Rev.* 5.4. to 11. therefore *Rev.* 10.25.6. *Christ comes with the Book open*, whereas to *Daniel* it was shut, and takes the same Oath that he did in *Dan. Chap.* 12.7.8. because it is about the same thing, and

shews what is meant by *time, times, and half a time*, which in *Dan.* were set down in these dark words, which none could interpret, *he saith that it is meant of the seventh trumpet*, Rev. 10. 6. 4. more plainly, Rev. 11. 2. 13. that its meant of 42. *months (containing months by the Moon)* or 1260, which is all one; thus also, Rev. 12. speaking of the same thing, *vers.* 6. he saith it was 1260. *dayes*, and *vers.* 14. it was *time, times, and half a time*, which is *Daniels* phrase; so that they shewed *Daniel* so darkly, that none could interpret it, *but Christ expounded it to be 42. months, or 1260. dayes, a day signifying a yeare*, thus long from the beginning of the 10. *Kingdomes* in *Europe*, and the Papacie shall prevail over the holy people and Saints of God, and then shall it be no more, *but Christ will come and set up his Kingdome.*

But then the great question is, when the Ten Kingdomes and Papacie began in *Europe*?

I answer. *Historians* are divers in account some 4. or 6. yeares but about the year of our Lord and Christ 400. or 406. the *Bishop* of *Rome* began to usurp Papall power, and about that time some of the ten Kingdomes in *Europe* began to arise; now let us reckon it 406. when it begun, and this is the last account; then adde to 406, the 1260. and it maketh 1666. *which is the time made the number of the Beast, Revel.* 13. 18. that is the Papacies Duration, *Dan.* 5. 26. *thy Kingdome is numbred and finished*, in which number the *milienary* or *thousand* is left out, because it comes seldome, as we use to say; the *Spanish Armado* comming against us, was overthrown in 588. *and the Papists Powder-treason* in 605. so then the end of the Papacie is to be *Anno* 1666. For the conceiving of which, we must interpret that *Revel.* 11. 1. to 15. where by the *Temple and them that worship in it, is meant true worshipping, and truths about worship*, which God would preserve from the prevailing of Poperie; *where by the Court and holy City is meant*, the generall and common sort of Protestants, over whom there should be a prevailing, and that by Popery, which is meant by the Gentiles, as *Rome, Christendome*, or rather now *Antichristendome* is expressed by *Rome, Heathenish, vers.* 8. the City where that is, *(by whose power our Lord*, that is, *Christ, was crucified, for by the power of Rome when it was heathenish did they crucifie Christ)* now this place meaneth not *Rome as it was Heathenish, as we shall shew anon*, but describeing it by what it once was, it also cals the subjects, that is, the Popish Gentiles, so that the summe of the second verse, is, that Popery should prevail over true Christians 42 months, during all which time, there should be witnesses of God against Popery, *verse* 3. who in a sad and low estate, in sackcloth, should oppose Popery, and that as long as Popery preval-

prevailed, for 1260 *dayes*, are the same with 42 *months*, that is also expressed *Revel.* 12. 6. 14. *And when the time grew up, these witnesses who were but single persons, shall grow to be both in Magistracie and Ministerie*, and therefore are called two, that is, of two ranks to be Christians, and therefore are called *two Candlesticks*, *Revel.* 11. 4. that is, Churches, and these witnesses shall vex and plague the Papacy, *Revel.* 5. 6. but when their time and also the Papacies draw towards and end, *verse* 7. Indeed our Translation reads it, when they have finished their testimony, but it is better read according to the Greek; and this scope of the place (*when they are finishing*) that is, *when their time of conflict with the Papists drawes towards an end*, then the *Beast*, that is the Papacie, for so it is called, shall warre and kill them, and they lie dead in the streets, *vers.* 8. that is, *in the streets of Rome*; for it was *Romes* Authoritie, by whom *Christ was crucified* (as I said before) and yet here is not meant the same state of *Rome*, in which it was when it crucified Christ; namely, Heathenish, as some expound it; *for it was called Egypt, and spiritually Sodome*; which *Heathenish Rome* is not: for a speciall appellation of wickednesse is onely proper to *Rome Antichristian*, but the Act of *Heathenish Rome*, in *crucifying Christ* by her Deputie *Pilate*, is here mentioned to cast a hatred upon the *Antichristian state*, which is in the same place, when being *Heathenish Christ was crucified, as because this state Antichristian was now crucifying of Christs servants and Christians, as the Heathenish state did Christ.*

Now, by the *Streets* in which they shall lie dead, is not meant strictly the street of the place *Rome*, but the places under the power and Jurisdiction, whatsoever Kingdomes they be, as Christ was not crucified in *Rome*, but in *Ierusalem*, by the Authoritie of *Rome*; for the Citie *Rome*, called *The great Citie*, and *Babylon*, is taken two wayes in the *Revelation*, sometimes more largely, for all the places and Kingdomes which are under his Papall power, and so it is a *Citie of no strength*, that is, *Ten Kingdomes in Europe was under her Papall power*, *Revel.* 17. 13. and so it is here taken, and by the streets are meant any Kingdome under Papall power, thus it is also taken *Revel.* 16. 1. but sometimes it is taken strictly for the place and Citie of *Rome*, *so it is called the Beasts seat*, *Revel.* 16, 10. and is meant *Revel.* 18. 2. by that *Babylon* is to be so destroyed; so that the meaning of *this killing of Witnesses*, is that Papall power from Rome shall kill and and lay dead the Orthodoxe *Protestants* and *Christians*, *who oppose Poperie in every Kingdome*, that is under Papall power, and by that time the period of the

Papacie, namely 42 *months*, and of the Witnesses, *viz.* 1260. *dayes*, grew towards an end, that is, towards *Anno Domini* 1666. shall have fully slain all bold opposers of it, either in *Magistracie* or *Ministerie*, and all the Christians reformed, *but by killing, we hope, is not meant the shedding of their bloud*, because it is said, *They shall rise again* (which they should not so soon if they were killed) *but a civill Death, by suspension and putting them out of Office, and suppressing them, so that they shall not not dare to oppose, but the fear of Law, and the Prophets Tumult shall keep them from shedding their bloud*, which is meant *by the Peoples not suffering them to be buried, Revel.* 11. 9. for if they were slain indeed, no people would keep them from burying; but being suppressed, they keep them from being killed; and within *three dayes and a half*, that is, *three yeares and a half* after they be all suppresst, a *Spirit* that is of *Courage shall come on them*, and the people and they shall recover *and do more against Poperie then ever*, and put more glory, which is meant *by their ascent to Heaven*, vers. 11. 12. In all (both dying, arising, ascending, alluding to Christ.)

And *then a tenth part of the Citie fell*, vers. 13. not strictly the people of *Rome*, but largely the *Iurisdiction*, *one of the Ten Cities in Europe which were under Romes Papall Power, in whom the Witnesses were slain, shall by an Earthquake*, that is, by *a Commotion of People, revolt from Romish Religion, and reform, perceiving how Papall Power hath slain her Witnesses, and abused them*; and this it is thought will bring in the *Fifth Viall, Revel.* 16. 10. which shall be the ruine of the Citie of *Rome*, which is onely *the seat of the Beast* or Papacie, whose fall is celebrated *Revel.* 18. By which ruine of *Rome*, the Kingdome of the Papacie shall be darkned. *Rev.* 16, 10. but not totally ruined, till the *Seventh Viall, vers.* 17. 19. *which is the seventh Trumpet, and the beginning of Christs Kingdome*; therefore it is said, *that Christs comming shall slay them*, 1 *Thess.* 2. 18.

But yet at this ruine of *Rome*, the Head and Empire of the Papacie shall be broken, and so ended (though it shall breath a while after) therefore to this time is the Papacies and the Witnesses continuance propheſying numbred from their first beginning, 42. *months and* 1260. *dayes*, which expire *Anno Domini* 1666. and by *three years and a half* before this shall the Papall power have support in *Europe*, all the opposers of it. in *Ministry* or *Magistracie*, or *Christians*, but by that *yeare* 1666. they shall recover again and draw off one Kingdome in *Europe* from the Papacie, and ruine *Rome*; and this is that *Wo which ends the Sixth Trumpet, Revel.* 11. 14, 15.

And if ye object, that more then one of the Ten Kingdomes in *Europe* are already faln off from *Poperie*;

I say,

I say, they shall all Apostatize again to *Poperie*, as we shall shew anon, and yet one of them shall return again to the Truth at the time forenamed.

And this is the trouble on the *Gentile Christians*, namely, a wearing of them out by the *Roman Western Monarchy*, which is become Papall, and shall oppresse them all the time; and towards her end, shall suppresse all her *Witnesses*, *Dan.* 1. 20, 21, 23, 24, 25. all which trouble to the Saints goeth before Christs comming, which shall quickly follow after the slaying of the *Witnesses*; as a preparation to which, shall be the Resurrection of the *Witnesses*, the fall of the Tenth part of the Citie, and then quickly sounds the *Seventh Trumpet*, which brings in the Kingdome of Christ, *Revel.* 11. 14, 15. even at the beginning of it, *Revel.* 10, 7. For by the Mysterie of God is meant the Kingdome of Christ, as it is explained *chap.* 11. 15. So that there is hope from *666* forwards, things will go well with the *Protestants*, or *Gentile Christians*, till the *Thousand yeares* begin, except one assault, which shall not hurt, but fear them, and is to usher in the comming of Christ, of which anon we will speak.

Now besides this, we have another reckoning which *Daniel* gives us, and that more plainly then he did this; for this concerning the *Gentiles*, was shewed him in the hidden words of a *time*, *times*, *and half a time*; but when it was to begin and be reckoned, it was not shewed him, but another is revealed to him more plainly, because it concerned his people *Israel*, *Dan.* 12. 11, 12. that is set down when the account should begin, (and plainly a day for a year, as was usuall in the Prophets phrase, and as *Ezek.* 4. 5, 6.) And this is to shew when the *Iewes* should begin, and be converted to Christ, and when they should be ripened, and Christ come and set up his perfect Kingdome, which was to be with the Resurrection of many dead Saints, and to last a *Thousand yeares*, for he respects some work to be done, the time of which he deciphers, and that is that work of which there was speech, *And at that time thy people shall be delivered*, &c. for that answer, *vers.* 6. 7. is onely to a branch included in the former words, but not expresst about the *Gentile Christians*, which, and the Answer, *Daniel* understands not; but that finished, he shewed *Daniel* some that he understood about the *Iewes*; therefore he speakes in the phrase of Sacrifice: and I say, he first shews when the *Iewes* shall be converted, and that he saith should be 1260 *dayes after the daily Sacrifice is taken away*, *&c.* and the *Abomination* that maketh desolate, set up; so that if we finde when this was done, then 1260 *dayes*, that is, *yeares* after, shall the Conversion of the *Iews* be; and 45. *dayes*, that is, *yeares* after that, shall be the Resurrection of Saints, comming of Christ, and the *Thousand years* begin.

Now the Scripture mentions two things *in which the abomination was to be set up*; one, was a while after the death of Christ, *the cutting off the Messiah, which Christ makes an immediate fore-runner of the ruine of Ierusalem, Mat.24.14,15,16.* and this is spoke by *Dan.9.27. The Sacrifice shall cease, and the over-spreading Abomination making desolate*, and a while before, *vers.26. the Messiah shall be cut off*; this was done some 36 years after Christs death, 1 year or two before the last ruine of *Ierusalem*, by *Vespasian and Titus*; for the faction in the City suppreſt the Sacrifice, and made the Temple their *Rendevouz*, and so abominably defiled it. Now this was onely a signe of *Ierusalems* ruine, and a warning to Christians to flye out of the City; and if we should count from this the number of yeeres here set down for the bringing in the Jewes, it is long ago expired.

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So then unto 360. *or* 366. in which this was done, let us adde the 1290. *dayes*, which is the time how long from this it should be before the *Iewes* should be delivered, and it makes 1650. or 1656. years of the Lord, in which the *Israelites* are to be delivered, by being called to Christianity, both the Jewes (who are two Tribes, which were in Christs dayes) and the ten Tribes, which are *Israel*; and from this time of the Conversion of the *Israelites* for forty five yeares after, are the twelve Tribes to suffer great troubles: Therefore *Dan.12.11.* after 1290 dayes, he saith, *He is blesſed that comes and waites unto 1335. dayes more*, that is, forty five yeares after, *for to that time the troubles will be such as never were, Dan.12.1.* namely, to the converted *Israelites*, but not to the *Gentile Christians*, for these have bin troubled by the *Heathen Roman Emperors* a long while,

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and after that by the *Beast* which succeeded them, *viz* t'e *Papacy*, all the time of the *Papacie*, and heavily afflicted at the end of the *Papacy*, by slaughter of all their witnesses; therefore they, from thence forward, shall have quietnesse: but the twelve Tribes, who till 656. lived without Religion, being coverted to Christ, shall have sore trouble for 45. years after, (*as their Fathers for forty yeeres wandred in the Wildernesse after they were come out of* Egypt, *before they entred* Canaan) by the latter dayes of which time, the remains of *Papacy* (after *Romes* ruine) will have spread and got some head again, and joyn with the enemies of the twelve Tribes in the *East*, and so generally both *Mahumetans*, *Heathens*, and *Papists* will combine together, to ruine the *Iewes*, and all other *Gentiles*, who bee true *Christians*, *to save from which ruine*, *Christ will come from heaven, and ruine with fire all those Nations of the wicked*, *Revel.* 16.13.to 17. And the seventeenth *verse* is the seventh *Viall*, or Woe of the seventh Trumpet, *Rev.* 11. 14, 15. whereby as *verse* 18. *the Nations being angry*, *Christs wrath came and destroyed them*; and then will Christ set up his Kingdome, and begin the thousand years, and raise the dead Saints: And this comming of Christ will be sudden, as a Thiefe he will steale in on the world, *Revel.* 16.15. 2 *Pet.* 3.10. Which shewes, that *Peter* speakes of this comming of Christ, and not of the worlds end. Therefore of 45. years after 656. Christ speaks to *Daniel*, (*chap.* 12.12. *He shall then stand in the lot*, that is, *he with the rest of the dead Prophets and Saints shall be raised up from the dead.* So that it is likely, that Christs comming from heaven, and raising the dead, and beginning his Kingdome, and the thousand yeares will be about the year of our Lord, 1700. for it is to be about 45. years after 1650. or 1656.

But yet I conceive, that there may be some conception or more remote beginning of Christs Kingdome sooner, even presently upon the end of the sixt Trumper, which brings in the resurrection of the Witnesses, and *fall of the tenth part of the City*, and that by the beginning of the seventh Trumpet, which followeth presently upon it, about the year 1666. For it is said, upon the blast of the *seventh Trumpet*, *that the Temple was opened*, *&c. Revel.* 11.15.19. and so *Revel.* 15.5. which is the same with the other, as hath bin shewed. Now the *opening of the Temple* is the Revelation of Gods truth and worship more clearly then was before, and so a state of greater light and purity of worship then was before, which seems necessary to follow upon the resurrection of their Witnesses, and their ascension or taking up to God, and yet this is made the worke of the seventh Trumpet. Therefore I thinke, that the Seventh Trumpet may

begin presently after the ruine of *Rome*, *Anno Domini* 1666, and bring in a pure state of Churches, and yet Christ not to come and begin the *thousand years*, till *Anno Domini* 1700. for surely, in the *thousand yeares* there shall be no *Temple*, as was shewed before. If therefore the *thousand years* began at the first entrance of the *seventh Trumpet*, when and where should the *Temple be opened, which was measured, Rev.* 11.1. to be preserved and used, and goeth before the new *Ierusalem*, or the *thousand yeares*, *Rev.* 3.11,12. And whereas it is said, *the mystery should be furnished so soone as the seventh Trumpet sounded, Revel.* 10.7. *and that the Kingdomes were Christs, Revel.* 11.15. I suppose it may be truly said, since so great a Reformation shall be presently therewith, and within so few years after, *viz.* some thirty four years, the full setting up of the Kingdome.

Now, having found out when Christs Kingdome, or the *thousand yeares* shall begin, it is easie to guesse when the time of the last generall Judgement and the Worlds end shall be: A Question which Christs Disciples asked him, *Mat.* 24.3. but he saith, *neither Angell nor he himself as a man, knew, vers.* 36. that is, in those dayes, but it was lockt up in the fathers secrets. Indeed, *Daniel* had a mark given him, by which we do find out the beginning of Christ his Kingdome, namely from the time of the *Sacrifice ceasing* 1335. *dayes*; yet he knew not when the time was of the *ceasing of the Sacrifice*, nor how long Christs Kingdome should last, at whose ending the Day of Judgment should begin: so that not for himself, but for us, was that revealed to him, as 1 *Pet.* 1.12. But after Christs Sufferings, and Ascension, all the Fathers secrets were opened to him, for he was worthy of it, and he reveales them to the Churches by *Iohn*; hee opens the meaning of *Daniels time, times, and half a time* (which no Creature could expound) to be 42. months, or 1260. dayes; he tels expresly, that his kingdome should last, after it was fully setled, *a thousand years*, and then should be a little season of disturbance, but no hurt to his people, and then *comes the last judgment, and the end of the world, Revel.* 20.3,7. to the Chapters end.

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ponders them, that two diverſe and ſeverall times: For in the former it is onely ſaid, *They had one minde to give their power to the Beaſt* (that is, to the *Papacie*) at that time they were all alike ignorant and ſuperſtitious, and ſo the *Papacie* eaſily devoured them; but in the latter place it is ſaid, *God put it into their mindes to agree and do it*, that is, at this time they were not all alike: ſome of the Kingdomes had Light and Reformation, and had withdrawn from *Rome*; yet by ſome ſpeciall overruling Providence (in reſpect of which, it is ſaid, *God put it into their hearts*) they who had departed from *Poperie* ſhall revolt, and by ſome Agreement or Covenant with the reſt, all jointly ſhall again give up themſelves to Papall power: ſo that it differs much from the former Act, and ſeems to be a ſecond Act of the *Ten Kings*, that is, of ſo many as were revolted from the *Papacie*: and it alſo appears to be ſo, becauſe it is made the fore-runner and immediate fore-goer of the ruine of *Rome*, which is here meant by the *Whore*, *verſe* 16. as is explained *verſe* 18. This Act of the Kings, is the means by the which God will fulfill his Word, of *Romes* ruine by Fire; therefore it is ſaid, *They ſhall burn her with Fire, for they ſhall agree to give up their power to her, till the words be fulfilled*: But the former giving up their power to the *Beaſt*, was at the beginning of the *Papacie*, *verſe* 12, 13. So that it ſeems by the generall Vaſſallage of all Kingdomes in *Europe* to *Poperie* again, God will bring about the ruine of *Rome*: for the revolted Kingdomes eyes ſhall be opened, to ſee how *Rome* hath abuſed them, to bring them back again to her ſlaverie, and to ſlay all their *Prophets* and *Witneſſes*: and then they ſhall *hate her and ruine her*; and this may be by ſome one of the *Ten Kingdomes* in *Europe* reformed, and yet revolted, and at laſt fell off from *Rome* again: For though it is ſaid, *The Ten ſhould ruine the Whore*, it cannot be meant of them all, for ſome of them *lamented her ruine*, *Revel.* 18. 19. But if any of them do it, it is truly ſaid *the Ten did it* (as it is ſaid *the Theeves reviled Chriſt*, *Mark.* 15. 32.) when as it was but one of them, *Luke* 23. 39. and by this revolting of Reformed Kingdomes to *Poperie* again in *Europe*, comes it, that the *Witneſſes* (that is, the *Orthodox Chriſtians* and *Profeſſors*) are ſlain by the Papacie, which alſo is a ſecond Argument, for that is meant by the *Beaſt*, *Revel.* 11. 7. and that their *Bodies lie dead in the ſtreets of Rome*, for that is meant by *the great Citie*; for it was *Romes* power which crucified Chriſt; therefore he is ſaid to be there crucified: *Pilate* by Roman *Authoritie* did it. Now it cannot be the Citie of *Rome* in which all Witneſſes lie dead, for there be none or few *Witneſſes* in *Rome*, but moſt *Witneſſes* are in Reformed Kingdomes, and muſt there be ſlain and lie dead, therefore by the ſtreets muſt be

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meant the Ten Kingdomes in *Europe* come under *Romes* Jurisdiction: every Kingdome being under *Romes* power in *Europe*, is as a ſtreet to the Citie, and by *Romes* power and in her name ſlayes the *Witneſſes*; therefore Papall power muſt be over *Europe* before the Witneſſes be ſlain.

Argum. 2. A ſecond Argument is, becauſe when *Rome* is ruinated ſhe is moſt ſecure, no Widow, no Sorrow, *Revel.* 18. 7. that is, none of her Kingdomes ſhall be rent from her which ſhe had at any time under her Juriſdiction, but is in her full ſtrength; therefore it is ſaid, *Strong is the Lord*, verſ. 8. that is, ſhe being in perfect ſtrength, God ſhews his ſtrength in her ruine.

Thus between this and 1666. is like to be a revolt of the Reformed Kingdomes to *Poperie*, and by Papall power a ſuppreſſing of Orthodox Chriſtians and publike perſons in *Europe*, whoſe full ſuppreſſing will be compleat within a few yeares of 1666. And this is the ſad time of the *Gentile* Beleevers, which will be ſweetned with the glorious work of the Converſion of the *Iſraelites* in the middeſt of it, about 1656. but that will yeeld no preſent relief to us *Gentiles* againſt *Antichriſt*, but he ſhall go on to ſlay the *Witneſſes*, and finiſh it. Which having done, before he can triumph *four years*, the *Witneſſes* ſhall be raiſed up, and one of the *Ten Kingdomes* fall off from him, and ruine the Citie of *Rome*; and this will be a generall good to *Europe*. But yet the *Papacie* ſhall brethe, and by degrees get head, and joyn with *Turk*, *Tartar*, and the Chriſtians in *Europe*: But from this danger will Chriſt ſave all Chriſtians, by his comming and ſetting up his Kingdome. And as there ſhall be trouble in regard of Religion, before this comming of Chriſt, ſo there ſhall be (it is to be feared) in regard of Juſtice, and that all Princes ſhall fall by degrees to tyrannie and oppreſſion, and enſlaving their Subjects, that ſo Chriſts comming and Kingdome may be more welcome to the World. Which is therefore celebrated, chiefly by the joy it brings through doing of Juſtice; *Pſal.* 72. 1. to 5. *Pſalm.* 96. 10. to the end, and relieving the oppreſſed: For, Chriſt having a purpoſe to ſwallow up all Kingly power, he will wearie the World of it, by letting it vexe and ſpoyl the Earth; and when all the World groanes under tyrannie and oppreſſion of Kings, then will he come and throw down all their Thrones, and erect his own onely, who alone is fit to rule the World Monarchically, being infinitely full of Wiſedome, Juſtice, and Meekneſſe. *Amen.*

But what Uſe ſhould we make of all this Doctrine about Chriſts Kingdome? Even this alſo the Scripture teacheth us; namely,

First,

Firſt, To look for it (therefore we ſhould know it, for there can be no expectation of things unknown) and to long for it, and ſo to haſten to it in our deſires and fervent affections 2 *Peter* 3. 12. For, though we cannot haſten its time, to come to us, yet we may haſten to it, by our longing for its comming: And there is no loſſe by ſuch love of Chriſts appearing; *For to them that love it, he will give, when he comes, a Crown of Righteouſneſſe*; 2 *Tim.* 4. 8. And ſurely, they who moſt love and long for it, ſhall ſpeed beſt at it; and therefore it is pittie, that this Doctrine of Chriſts Kingdome is no more ſtudied.

Secondly, This Doctrine of Chriſts Kingdome teacheth us who will love him, to *hate evill*, *Pſal.* 97. 10. That is, inferred from the Propheſie of his Kingdome: For, *if he will ruine the workes of evill*, becauſe he hates them, it becomes them who love him, to hate evill. *God ſaves the Saints from the wicked*, therefore let the Saints keep themſelves from wickedneſſe; yea, they muſt be extraordinary *in all holy converſation and godlineſſe*, as 2 *Pet.* 3. 11. For ſo much that phraſe (*What manner of perſons ought ye to be*) ſeems to imply: In Chriſts Kingdome, all ſuch things as now draw to unholineſſe ſhall be done away, and nothing but godlineſſe ſhall bear ſway. Therefore, they who expect that Kingdome, *ſhould be every way holy*, and give diligence to be found of him, at his comming in peace, *without ſpot and blameleſſe*, 2 *Peter* 3. 14. For, though he will not ruine, yet he will ſhame the Saints, whom he findes looſe walkers. And therefore he deferres his comming, not becauſe he is ſlack to it (for it is his glory) but becauſe hee would have encreaſe of Knowledge and Grace ſo work with his Saints, that they might repent and amend what is amiſſe in them, that it may go well with them at his comming, 2 *Peter* 3. 9, 15. for he ſpeakes onely of Saints, and therefore ſaith, *is long ſuffering to us ward.* This is the reaſon of Chriſts deferring his comming ſo long.

Thirdly, this Doctrine of Chriſts Kingdome teacheth us that be righteous, to joy greatly in the hopes of it, and to give thanks at the memorie of it, though it be but preſent in promiſe and propheſie, *Pſalm* 97. 11, 12. And therefore, to meditate of it as it were in preſent, and to behold it in joy ſowne for us, and ariſing up in an Harveſt, *Verſe eleven.* Therefore, there are manie triumphing Pſalmes made of this Kingdome, though it be to come, *Pſalme* 96. 98, 99. Saints neither could nor ſhould fear Chriſts comming,

if

If they understood this Doctrine of it, for his comming is for them, *Iohn* 14. Now, since the Scripture speaks so much, and so plainly of this Kingdome of Christ, and makes for us such wholesome uses, shewing us that it is a speciall and practicall Truth, and was a chiefe Mediation of all the Prophets, let every Saint search into, and study this Doctrine, it is our Harvest of joy, and gladnesse, and Christ pardon us our so much neglect of it hitherto, *Amen.*

FINIS.